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THE JEWISH EXPOSITOR,

AND

Friend of Israel.

JULY, 1827.

THE LIGHT WHICH LEADS TO THE
RIGHT TRUTH, THOSE WHO SHALL
BE ENLIGHTENED BY IT OF THE
SONS OF ISRAEL.

(Concluded from page 169.)

CHAPTER XII.

Shews that the Jews must believe in our Lord Jesus Christ, and keep his divine law, for the remission of their sins, that they may be delivered from eternal ruin, and may enjoy heavenly felicity with the holy fathers.

As there should be no undertaking without an object, the best plan is, to keep in view the glory of God, and the good of one's neighbour. This was my object in writing this, and the preceding chapters for your admonition, O brethren, my people! For to you was given the law; to you pertained the promises; and of you as concerning the flesh, Christ came, without faith in whom you cannot obtain remission of your sins. You yourselves, speaking of the different kinds of sin, and the remission of them, say that sin is of three sorts, that it is

either of the intellect alone, or of the intellect and will, or of the intellect, the will, and the action. According to the opinion of your rabbies and wise men, sin which is committed by the intellect alone may be remitted on entering the church; that which is committed by the intellect and will, requires repentance and sacrifice that it may be remitted; but that which is committed by the intellect, the will, and the act, obtains no remission either by repentance or the offering of sacrifice, as your rabbies have written upon the book of Judges; but it may obtain remission by faith in the coming of the Messiah. Thus, when one of you is sick and near unto death, the priest comes and reads the confession of faith over him, the sick person repeating the appointed words. Afterwards, preaching to him, the priest says thus: "It is fit that you should believe the established faith, that the Messiah is to come, and will save us from the sin which obtains not remission by penitence or by sacrifice, but which will be re-

mitted by faith in the advent of the Messiah. Our fathers died in this faith, and we will die in this faith." These are your words—this is your faith—and even so speak I unto you. Verily, verily, in this very faith the sins of our ancient fathers, and of the great prophets who preceded the advent of Messiah the Saviour, were remitted, and they were justified by faith in him. Their faith was not vain, for they believed in the truth, which was to come; thus their sins were remitted, and by their faith they were justified. But *you* cannot receive the remission of your sins, nor can *you* be justified by faith in him who is to come, for such faith is vain; and a vain and false faith can justify no one, but rather it will make him more guilty, and plunge him into sin and perdition. If, then, you would be justified, and receive remission of your sins, it is necessary you should believe the true faith, that Christ the Messiah has come into the world, and that he is Jesus of Nazareth, who came at the termination of the kingdom of Judah, as was foretold by the father of the tribes, and at the end of the seventy weeks, the period determined by the angel Gabriel to the prophet Daniel; and that in him were verified the declarations of the prophets, and in him were they all fulfilled, as we have already pointed out to you in this address. If you believe in him, and in the words of the prophets respecting him, you will receive remission of your sins, and an inheritance with the holy fathers. But if you remain expecting his advent in glory, he will indeed come to you in great glory; not, however, to save you and to give remission of your sins, but to

judge you and all the world in righteousness; and those who have not believed in him as concerns his first coming, he will not bring into his rest; particularly the Jews of our time, who truly understand that the time for the coming of Messiah is past, and who reject Jesus of Nazareth. To this day remain the ruin of the temple, the ceasing of the sacrifices, the duration of their slavery, and they do not awake; yet they know that the High God is true and faithful to his promises, and that he cannot have broken his divine command with regard to the advent of the Messiah, the time for which has long since passed. Perhaps you may say that although the time is past, and our slavery is very long, yet the expected Messiah is not come, on account of the multitude of our transgressions; but if we return unto God, he will most surely come. This your rabbies teach you that you may sleep more soundly, and may not awake; and therefore it is fit that I should refer you to some considerations which may be sufficient to arouse you.

First. Observe, then, that the sins now generally committed by your nation, are not greater than the sins which the people of Israel committed before, in forsaking the worship of the true God, in adoring idols, in transgressing the law, and in corrupting their ways. It was for these their sins, that God declared he would scatter them, and bring them into slavery. When any righteous amongst them prayed, and supplicated Him in their behalf, God left them not long in slavery; and their slavery was always very short, in comparison with the long time of your present slavery. In regard to the

destruction of your temple, which took place 1700 years ago, and more, if this had not been determined by God, it would not have been destroyed till the end of the world.

Secondly. Observe that the captivity you now endure, you will have no release from, as it is said by Amos the prophet, announcing, in the language of the Lord, "Thus saith the Lord, For three transgressions of Judah, and for four, I will not turn away the punishment thereof." These same words refer to the three transgressions of Israel also, and declare the reason; "I will not turn away (the punishment) thereof, because they sold the righteous"—that is, the Messiah, who is so called because he was to justify many, as declared in Isaiah liii. which passage verifies the fulfilment of the prophecy of Amos.

Thirdly. Observe that the people of Israel have undergone captivity four times, from the four empires of the world: first, from the empire of the Assyrians, who took the Israelites into captivity in the time of Tobias, and in the days of Shalmaneser, King of the Assyrians, as it is written in the seventeenth chap. 2 Kings. Secondly, from the empire of the Babylonians, who destroyed the city of Jerusalem and the Temple, and made captive all the Jews, with Daniel the prophet, and the three young men his companions, in the time of Nebuchadnezzar, as it is written in the twenty-fifth chap. of 2 Kings. Thirdly, by the empire of the Greeks, who brought the Jews into captivity in the time of Antiochus the King, who set up an abomination in the Temple of God, and endeavoured to force all Jews to adore it,

as it is written in the first, second, and sixth chapters of first Maccabees. And, fourthly, by the empire of the Romans, who destroyed the city a second time, and burnt the Temple, and brought the nation into their present captivity. God was pleased to bring them back out of captivity, the first, the second, and the third time; which last was in the days of the Maccabees: but with regard to the fourth captivity, which was brought upon them for cutting off and crucifying Jesus Christ the Just One, the prophet Amos said, in the name of the Lord, "I will not turn them away thereof." This has now been made evident these 1700 years, and more, during which time you have remained in the same captivity. Vainly, therefore, you are expecting the Messiah to save you from this captivity; for he came, and you denied him, and you would not be his people. That which you must do then is, to believe in him, even in Jesus Christ the Messiah, and to submit yourselves to his holy law; thus shall your sins be remitted, and thus shall you obtain an inheritance of life eternal. Be not deceived by vain hope; but rather search the Scriptures, that you may know the truth concerning the Lord Jesus Christ, and escape the judgment, on the day when Messiah shall come in great glory, to judge the living and the dead.

I pray the Lord God of your fathers to give his grace to those who may read this address, and to enlighten their minds, and direct their hearts, so that they may know Jesus of Nazareth to be the true Messiah, the son of David, according to the human nature, and Son of God, according to the divine nature; even God, Man,

the Saviour of the world; and that they may be made worthy to enter into his rest. May his holy name be blessed for ever and ever. Amen.



ON THE GENERAL SCHEME AND
STRUCTURE OF THE APOCA-
LYPSE.

To the Editors of the Jewish Expositor.

Gentlemen,

THE following observations upon the book of Revelations are respectfully submitted to you, in the hope that they may find a place in your Expositor, by, Gentlemen,

Your's, &c.

J. B-YF-RD.

The scheme and structure of the Apocalypse have been discussed by many commentators, and it cannot be doubted that for the right interpretation of the book, the previous knowledge of its general scheme and structure, is indispensable. In presenting the following view of it, the writer offers it with deference to others, and in differing from those who have preceded him, he would do so with courtesy and respect, and without presuming to suppose that he alone can be right in all things. It has generally been found that one portion of the truth is seen with greater accuracy by one individual, and another by another; whilst no one discerns the whole. Discussion and research are necessary for the elucidation of every great subject, and it is by the contention of mind with mind, and of opinion with opinion, that truth is elicited and understood, and becomes finally established. As the waters of many streams form at length the majestic river, which

rolls its flood into the ocean, so the operation of many minds is required for the enlargement of knowledge, and to render it accurate and perfect.

It seems universally acknowledged, that a great similarity obtains between the book of the prophet Daniel, and the book of Revelations. They treat of the same subjects, they both give chronological dates, and they both deliver their prophecies under figures, signs, and symbols. This general coincidence between them is remarked by almost every commentator, and they are always considered as mutually reflecting light upon each other. The general similarity of structure also, has not passed unobserved; and Mr. Frere, in his late publication, expressly refers to Daniel, as illustrative of the scheme of the Apocalypse. As the book of Daniel then, may be taken as a guide, it may be well to examine briefly the structure of that book, before the scheme of the Apocalypse is discussed.

The book of Daniel contains, five distinct prophecies relating to after times: and it contains, moreover, a prophecy in the fourth chapter, which is generally considered as having merely a personal reference to King Nebuchadnezzar, who was cotemporary with the prophet; and another prophecy in the fifth chapter, in which the hand-writing upon the wall is explained. The five prophecies are these.—1. The great image which appeared to Nebuchadnezzar in his dream, the history and interpretation of which form the second chapter. 2. The vision of the four wild beasts, which with its interpretation forms the seventh chapter. 3. The vision of the ram and

he-goat, which with the interpretation occupies chapter eight.—4. The prophecy of the seventy weeks, which with its prefatory introduction constitutes chapter nine.—5. The prophecy of the latter days, which runs through the whole of the three last chapters, x. xi. xii.

Each prophecy of the book of Daniel is in itself a separate and distinct prophecy. It has its beginning, its middle, and its end. It is in itself perfect and complete; and a full and complete interpretation may be given of each one, without a reference to any other. If one only of them had been delivered and handed down to the Church, the things which it reveals, *might* have been understood. These separate prophecies mutually illustrate each other, but no commentator has doubted that each has its own separate interpretation. The book of Daniel cannot then, be justly and accurately interpreted by any scheme of interpretation, which combines the different prophecies into one as a continuous history, or which should put two or more together to form one narrative. It would be inaccurate to say that the destruction of the image in Dan. ii. 44, 45, is carried on in its history under the figure of the destruction of the little horn of the fourth beast in Dan. vii. 26, 27; and again in the destruction of the horn of the goat in Dan. viii. 25; and again in the standing up of Michael in Dan. xii. 1, although in a certain sense it might be true. These several passages are not the continuation of historical narrative, but the synchronisms of different prophecies; events synchronous and partly the same, being spoken of more or less plainly, and with some variety of expression in each.

The first of these passages (Dan. ii. 44, 45,) shews the destruction of the kingdoms of this world to make way for the kingdom of Messiah. At this time will come to pass the destruction of the Papal horn, (Dan. vii. 26, 27,) and that of the Mahomedan horn, (Dan. viii. 25,) and the deliverance of God's people; (Dan. xii. 1;) but it would not be correct interpretation to call the three latter passages a continuation of the prophetic narrative, and so to combine the four prophecies into one general history. A commentator might, perhaps, by some effort of ingenuity, give a consistent interpretation even under such a scheme as this; but he would create confusion and difficulties, which are avoided by taking the prophecies separately. No attempt has been made to interpret the book of Daniel upon such a plan; and if the book of Revelations is as like the book of Daniel in its structure as is generally supposed, it may well be doubted whether such a scheme of interpretation can properly be applied to the book of Revelations.

Considering the Apocalypse then, like the book of Daniel, to be a series of different and separate prophecies, how does the book divide itself, and what are the different portions of it respectively which are to be taken as separate prophecies? A cursory perusal of the book will suggest the obvious answer. There are seven churches — seven seals — seven trumpets—seven vials. Here are four *sets* of symbols, each of which must be set apart as a distinct prophecy; and then the division and adaptation of those parts of the book which remain, will be found without difficulty. The seven churches, with the intro-

ductory matter, occupy the three first chapters. The seven seals, with their introduction, constitute chapters iv. v. vi. and vii. and include the first verse of chap. viii. The trumpets go on from thence to the end of chapter xi.; and the vials form chapters xv. and xvi. Chapters xii. xiii. and xiv. intervene between the trumpets and the vials, and they may be taken together as one prophecy. Proceeding forward it will be found, that chapters xvii. and xviii. contain another prophecy—chapter xix. another—chapter xx. another—and chapters xxi. and xxii. another. Thus does the book of Revelations resolve itself into distinct sets of symbols, each containing a separate prophecy. And it will be found upon examination, that each of these prophecies is distinct and perfect in itself, like the prophecies of Daniel, and that each one, though a portion of the whole, and of the general series, has its own interpretation belonging strictly to itself, so as to be perfectly intelligible without reference to any of the others.

To illustrate further, it may be observed, that the seven churches form the first set of symbols: and whether they are to be considered as prophetic of things that belong to the Church of Christ generally, from the days of the apostles down to the end of time; or whether, as many suppose, they apply merely to the seven churches of Asia, as they existed in the apostolic age, it is quite manifest that they form a distinct subject. Each church has its separate address, concluding, however, with this important admonition, "He that hath an ear let him hear, what the Spirit saith unto the churches." When the seventh address is closed,

the text proceeds to an entirely new subject. If the seven churches are to be considered as describing, under a prophetic type, the Church of Christ subsisting in seven different eras, or conditions, from the days of the apostles to the time of the millenium, an interpretation of the symbol under such a view of it is not difficult, and has indeed been already suggested in the volume entitled, "Messiah's Kingdom." Those who restrict the symbol to the seven Asiatic churches of the apostolic times, will probably be satisfied with Bishop Newton's interpretation. In both these views of it, the prophecy seems to have its fulfilment.

The seals form the next prophecy, and the introduction to them, which begins with chapter iv. and goes through chap. v. exhibits, under symbols of great majesty, the vast importance of the prophetic record, which being delivered into the hand of the Great Head of the Church, is opened, and revealed by him, for the consolation and instruction of his people. Each seal is represented as fastening up a separate roll of the prophetic leaves, and upon the opening of each seal, the things contained in the leaves which it had held together, are exhibited in symbol and declared. The description, however, is very short, particularly as it regards the four first seals, and much scope is left for the exercise of human ingenuity; and consequently the seals have been interpreted in a variety of different ways. A consistent interpretation may be given, by considering them descriptive of the Gospel in its course amongst the nations of the earth, going forth first in its purity, and becoming corrupted after-

wards in the hands of carnal men and worldly priests. If the description of this be referred to the four first seals, the fifth seal may be considered as describing the prayers of the Church for deliverance, and the sixth seal the utter destruction of the ungodly, whilst the seventh seal will typify the millennial or sabbatical rest (Σαββατισμος) which remaineth to the people of God. (Heb. iv. 9.) In this view of the subject, the seventh chapter, which intervenes between the sixth and seventh seal, will describe in its proper place, the ingathering of the Church into that rest which is symbolized by the seventh seal.

The trumpets come next in order, and they extend from chap. viii. 2, to the end of chapter ix. The trumpet seems to indicate a proclamation, as by a herald; and they may be interpreted in reference to our Lord's command, to preach or proclaim the Gospel of his peace throughout the world. And thus the trumpets may be considered prophetic of events which should arise, in consequence of the preaching of that Gospel. Like the seals, they are divided into four and three, and the four first will be found to differ materially in their character from the three last. The four first trumpets appear to shew the prevalence of worldly policy and wicked men, against the truths and the teachers of the pure Gospel of Christ, and under the fourth trumpet, the measure of iniquity being filled up, the three last trumpets, which are specially designated as trumpets of woe, declare the judgments of God upon the corrupters of his truth. The fifth trumpet relates the judgments brought by Mahomet, and his immediate followers, upon the corrupt and idolatrous

Christians of the Eastern Empire. This is the first judgment upon these deluded people; but the judgment upon them under the sixth, which is the second woe trumpet, comes as a heavier infliction, and one of far longer duration: for the angels of destruction let loose upon them under the sixth trumpet, although they do not still carry on their work of destruction as at first, remain unto this day. The seventh trumpet and its effects are related in the five last verses of chapter xi. announcing in terms more concise, and general, than were used under the sixth seal, the final overthrow of the ungodly, and the ingathering of the Church: but the establishment of Messiah's kingdom upon the earth is spoken of more distinctly than under the seals. As many events, however, of vast importance to the Church, were ordained to take place in the West, during the time of those judgments in the East; and as the seventh trumpet declares a great and general judgment upon the whole earth, a short detail of some of the synchronous events in the West might be expected, and it is given accordingly in chap. x. and the first part of chapter xi. Thus chapter x. calls upon us first to consider, that when the seventh angel shall begin to sound, the mystery of God will be finished. The symbol then exhibits the book of the Gospel of Jesus Christ, given into the hand of the prophet, that it might be preached before many people, and nations, and tongues, and kings. This book is the New Testament, or Testimony: that which had been given before was the Old Testament, or Testimony, but each is equally the witness of Jesus Christ the Lord. During the times of judgment upon the East under the fifth and sixth

trumpets, these two witnesses of the Lord are ordained to bear testimony in the West, under circumstances which are related in the first part of chapter xi. After declaring their divine power and agency, it is there said, that they were appointed to prophecy *in sackcloth* for the space of 1260 days: at the expiration of which they should be put to death and slain (and thus deprived of the power of preaching) by the beast of the bottomless pit, (the infidel power,) who should make war against them and overcome them, and kill them: but though dead, their bodies should not be put in graves. The text seems to intimate, that the witnesses should be put down by the authority of infidel rulers, and that at the end of three years and a half they should revive and resume their functions; after which they should continue their testimony with far greater power and effect than before. The prophecy seems clearly to have been fulfilled in the early part of the French Revolution: and to instruct the Church more particularly, lest the signification of the prophecy should be misunderstood, the period of its accomplishment seems very distinctly marked in the text, as a time in which a judgment should fall upon one of the ten Papal kingdoms, in the course of which judgment the *names of men* should be slain; that is, their titles of honour and distinction, annulled. This circumstance being related, the text immediately proceeds to declare, that the second woe is past, and that the third and last woe cometh quickly. This last woe, as it has been already explained, seems nothing less than the final destruction of the ungodly, at the coming of the Son of Man in power and great glory.

Chapters xii. xiii. and xiv. intervene between the trumpets and the vials; and the reason of this arrangement is obvious. The vials exhibit the out-pouring of God's judgments upon the Papal persecutors of his Church, and as the Papal power had not been spoken of very distinctly, it was necessary to describe it more particularly before declaring its desolation. In considering these chapters briefly, it seems sufficient to observe, that chap. xii. is introductory, that chap. xiii. shews a power symbolized as a wild beast, which afterwards associates itself with another similar power, and these two (the civil and ecclesiastical rulers of the Papal kingdom) acting together as one, and with one mind, persecute the Church of God for forty-two prophetic months, being the same period of 1260 prophetic days, or natural years, during which the two witnesses already spoken of were appointed to prophecy in sackcloth: and that chap. xiv. after exhibiting the Church as placed in circumstances of protection and safety, intimates the final overthrow of the persecutor. The ingathering of the Church, and the destruction of the enemy, are described as God's harvest and vintage, and are related somewhat in the same manner, as in the parable of the wheat and the tares. The corn of the harvest is reaped and deposited in the garner, and then the vine of the earth is cut up by the roots and thrown into the wine-press of wrath.

The seven vials come next to be considered; chap. xv. introduces them, and chap. xvi. relates their out-pouring, and the effects of it. The vials, like the seals and the trumpets, are divided into four and three; the four first being of

a more general character than the three last: and the seventh vial announces the final overthrow of God's enemies, the angel who pours it out declaring, "It is done"—finished. The judgment which thereupon takes place, is evidently the same, which has already been described under the sixth seal, the seventh trumpet, and the vintage, in chap. vi. 12, xi. 15, and xiv. 19.

The next symbol embraces chapters xvii. and xviii. forming another prophecy, and shewing the judgment and overthrow of the great persecuting power mentioned in chap. xiii. which is here termed the great whore. This power is now exhibited under a type, which varies a little from the former one, and represents it as in its last estate, that is, under the form of government it must ultimately assume before it is finally destroyed. The destruction itself is related with some detail, and in the words of the prophet Jeremiah, when prophesying of the fall of Babylon.

After the judgment of the great idolatrous and persecuting church, another symbolic representation describes the judgment of the rest of the ungodly—the remnant of Messiah's enemies—which, according to chap. xix. seems to be brought to pass by the personal manifestation of the Son of Man, coming in the greatness of his strength. It should be particularly remarked, that two judgments are here declared, or that (perhaps to speak with greater accuracy) the great latter-day judgment is divided into two branches, one upon the Papal Church, and the other upon the ungodly who remain. It should

seem that the corrupt church is first judged separately by itself, and that afterwards the rest are judged. These three chapters, therefore, xvii. xviii. and xix. may be considered as the more particular revelation of the great latter judgment, which will fall upon the whole of the ungodly, and which has already been spoken of in more general terms in the former parts of the Apocalypse.

The things which are ordained to come to pass after the great overthrow of God's enemies, are treated of in the three last chapters of the Revelations. Chapter xx. describes the setting up of Messiah's kingdom, and the shutting up and binding of the Evil One, during the time of Messiah's reign; so that in this most blessed era there shall be no sin, no sorrow, no death, nor any evil; and they who have the privilege of living in those glorious times, may taste of happiness without alloy, and partake of joys unspeakable, such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive. The symbol here shews plainly the resurrection of the righteous dead, which shall take place at the coming of the Son of Man; and passing forward, as it were, with a rapid and hasty glance to those things that shall take place hereafter, when the appointed times of His reign being completed, Messiah shall, according to 1 Cor. xv. 24, be about to deliver up the kingdom to the Father, it describes a new apostacy—another rebellion and falling away of man from God—which in consequence of Satan being loosed from his prison-house, so that he may again traverse the earth, as now, shall take place amongst the

children of men in these last times, for a short season, through the agency of that subtle tempter. The symbol marks the destruction of those who thus rebel, together with the final overthrow of the Evil One, by whom they have been seduced from their duty: and the text then declares the utter passing away of the present mundane system, together with the second resurrection, which includes all the dead; and it reveals the second judgment which shall then take place. Then shall be set the dread tribunal, before which every son and daughter of fallen Adam must be brought, who has not been found worthy to taste the blessings of the first resurrection, and to partake of the joys of the millennial reign. At this judgment every one shall be judged according to his works, and every one whose name is not found written in the book of life, shall be cast into the lake of fire with the Evil One.

The two remaining chapters, xxi. and xxii. are confined entirely to a description of the beauties and the glories of the New Jerusalem, the chief city or capital of the millennial kingdom: and by reference to the early part of the book of Genesis, it will be seen that whatever was lost by the first Adam, will be more abundantly restored to his posterity in this time of blessedness, by Him who is the Second Adam, in whose immediate presence the children of men who are redeemed, shall partake of the fulness of joy, and of pleasures which are at his right hand for evermore.

It remains only to add, that if the reader is desirous of seeing, how the current events of his-

tory, adapt themselves to the plan of interpretation which has been suggested, he may refer to the publication entitled "Messiah's Kingdom:" and the writer is well assured, that if what he has written on the former or the present occasion, be according to the mind of the Spirit of God, it will not fail to commend itself to those who are under the teaching of that Spirit. It is not to maintain a point of controversy, but to elicit and to establish truth, that he ventures to resume the pen, and he earnestly intreats every Christian reader to examine and to judge for himself, rather than adopt the opinion of any commentator, however distinguished by name or talent. One great truth as applicable to the present era, every writer upon prophecy seems to confess without reserve; that the time is now come for great and momentous changes, which are at hand, even at the doors: and that the day of the Lord cometh, even as a thief in the night.



DYING EXPERIENCE OF A CHRISTIAN ISRAELITE.

To the Editors of the Jewish Expositor.

Gentlemen,

I SEND you an interesting letter written by a Christian Hebrew, in high estimation in Holland, to a pastor in that country. It details the afflictive yet joyous event of his brother's decease, and his remarkable confession of faith in the Lord Jesus. I trust that its publicity may draw some unhappy Israelite to seek earnestly for him of whom "Moses in the law, and the prophets did write, and thus

to find, like the deceased, "rest to his soul." An humble and sincere enquirer after truth, cannot fail to know experimentally, that it is indeed *no fable*, but a faithful record of Almighty God, that "Christ Jesus came into the world to save sinners;" and that there is no salvation either for Jew or Gentile, but in him. P.*

Erussels, Christmas-day, 1826.

Amsterdam, 1826.

Since I received your last, my heart has again been wounded afresh and continues still to bleed. My brother, with whom I had hoped to have my soul entwined by even stronger bands than those of consanguinity, has just expired in my arms, at the age of twenty-nine years, after an illness of some days' duration. It would be as impossible to express to you the deep agony of my heart, and the loss of all my earthly hopes by the death of this beloved brother, who was the constant object of my thoughts and my prayers; as to describe the holy extacy and unspeakable joy which I feel, in calling to mind the astonishing, the stupendous, the marvellous work which God, in his divine mercy and boundless fidelity, has just now wrought on that bed of death which was the cradle of my brother's new existence! My brother, who now sleeps in the Lord Jesus, during the last three days of his mortal life, walked in the narrow way which leads to life eternal, and has had the ineffable honour of finding at the close of his ca-

reer, the Prince of Life stretching forth his hand to him as one of his redeemed. But I would give you a more minute detail of the wondrous work of Almighty God; and you will exclaim with me, "What God is like the God of Israel!" and our hearts and lips will expand in glorifying, exalting, and singing praise to his unspeakable name!

During the last two years of my father's illness, our anxiety was extreme. My dear brother especially, who had long attended him, was deeply impressed by it, and being destitute of that consolation and strength, which the soul of a Christian so bounteously receives in the intimate communion with the adorable Emmanuel, his nerves were violently attacked, and a sort of melancholy took possession of his soul. Such was the preparation which God saw fit to make for the salvation of a sinner. Having quitted the pleasures of the world, and living with great simplicity, daily absorbed more or less in the most serious contemplation, my dear brother began to feel, not a disgust, but a most marked indifference to this life. The more I noticed this, the more did I endeavour to shew him on every occasion, the inconceivable riches of pardon of his sins, and everlasting blessedness. At length the fearful death of my uncle, and that of my dear father, gave me ample opportunity for preaching the Gospel with tears to my unhappy family, and shewing them, how deplorable is the condition of man, if he has no other hope than in this life. Still, however, I discerned no change in their state: it was only during my stay at Guelders, this

* The letter sent to us is in French, and we give a translation.—Ed.

summer, that I remarked that my letters, which by a special guidance of the Holy Spirit were rather a complete exposition of the doctrines of the Gospel, than mere details of news, were very well received by my dear brother, though afterwards they appeared to have produced no fruit whatever. At last, this dear brother fell sick, and in two days after, he despaired of recovery and told me, with much calmness, that he was going to die. I could not bring myself to quit his bed-side: during five successive nights, I sat by his pillow, and occasionally was able to speak a word of spiritual and Gospel consolation, but the mighty God of Israel spoke strongly to his soul. The dear sufferer repeatedly told me, that he never should recover from his illness, but that he felt he should have a wonderful termination to it; that he lay there to be an example to many. On the following day he suffered the most intense anxiety; "No one," said he to me, "can understand me except you, dearest brother, and I wish to tell you that I now endure all the horror of my sins. The abomination of my nature terrifies me beyond all expression; and I feel that the devil, whose existence was once denied by our good mother and myself, puts me now to horrible tortures; but they are the just punishment of my sins." In truth his struggle was dreadful to look upon; and my spirits were completely depressed. I said to him, "Pray that our Lord Jesus Christ, who has overcome the devil, may give you his Holy Spirit, and pray to him for pardon of your sins, through that divine blood which he has shed for the redemp-

tion of sinful but repentant souls!" Upon this, I observed and heard him praying in a very low voice, confessing his faults and sins, in a strain of heartfelt sincerity and humble submission to the decrees of the Divine disposer of his fate. Soon after he was again assailed with greater anguish, and exclaimed, "Dear brother, the devil wishes to drag me to him by force." I replied, "Pray! for the Lord Jesus wills to draw your soul unto himself, and save you everlastingly." Towards night the struggle and danger augmented; he suffered to that degree, that a cold perspiration burst out over all his limbs. "Ah!" said he, "what a change is passing on me! But I have extraordinary visions; I see before me two paths; in the one I meet nothing but corpses and evil spirits—in the other I only see beings clothed in white, and our dear father in the midst of them." The fever and sufferings increased; he prayed with fervency, and incessantly repeated to me, "No! a monster, such as I am, can never find grace with the Holy God." He became somewhat calm on my saying in a few words of consolation, that it was precisely what God wished, that we should hate ourselves, in order to seek and love him. At length, borne down by these sufferings, his strength began to fail, and he fell back into an alarming sort of fainting. This lasted some hours; the whole house was in a sad and dismal silence; nothing was heard but occasional sobs and sighing: when all at once, (I still tremble at the recollection,) THE BLESSED NAME OF JESUS CHRIST, resounded throughout the dwelling,—in such tones, that all rushed

together in alarm. I, who was at that moment in an adjoining chamber, ran in with terror, and beheld my dear brother, pale as death, but in a sort of extacy, repeating the name of OUR SAVIOUR, and pronouncing, with a strength absolutely supernatural, the following words, which I shall never forget during my life, and which I have called to remembrance on my knees, glorifying and giving thanks to HIM who caused them to be uttered. "Call my mother," said he, "call my sister, call my friends! Hear me! I am dying! *But I die in the faith of Jesus Christ, the thrice Holy God, the true Messiah, the King of the Jews, the King of Europe, the King of Asia, of America, of the whole universe! In him Jews and Gentiles are one! Publish ye, proclaim to the Synagogue how I have died! how God has revealed himself to my soul! to me, who have been so great a sinner!*" Again acknowledging his sins, he turned to one of his friends (who was endeavouring to calm him,) and said, "*Take example by me—see how the devil has tormented me! Think of your soul before it be too late. Believe me, the truth of God is no fable!*" Then turning himself exhausted towards me, he said, "*Come, dear brother, give me a fraternal and cordial embrace.*"—A general depression followed this edifying scene, and I waited a calmer moment to address to him again the question, "Are you well assured, my dear brother, of what you now profess?"—"Yes," said he, in a tone scarcely audible, "*it is only by a power from on high that I have borne that testimony.*"—"God be praised, then!" I replied, "your soul is saved."

A few moments after I asked how he found himself inwardly, and he answered, "*I am more at ease.*" These were the last connected words which he uttered. The fever returned that night, and he expired on the day following.

This, my dear friend, is what I had to communicate. Let us glorify the thrice Holy God, who saves the soul of the sinner by his own free grace, and in gradually weaning us from the world and all its allurements, attaches us the more to the cross of our Divine Saviour. To crown the blessings to which this dying bed has borne witness, the Father of mercy has seen fit that this bright confession of my dying brother should take place on the 20th October, the very day on which, four years before, the holy seal of the divine promises had been impressed upon my forehead. Would that it had not been on that day! else had the commemoration thereof been one of unsullied joy. I prostrate myself before my God, and adore in holy review the wondrous ways of his providence, and the incomprehensible riches of his grace. Let us pray; let us adore; let us bless together this majestic God; and let us love as brethren in the sanctifying faith of the Gospel.

C.



ON THE PROMISED RESTORATION OF ISRAEL.

To the Editors of the Jewish Expositor.

Gentlemen,

THE restoration of the Israelites is a subject which must be repeatedly contemplated by Gentiles as well as Jews, insomuch as it will be the period of blessings to all.

As it appears to me that the promise on which it rests, and the characters of the dispensation itself, may be more accurately delineated than is commonly done, I beg to offer you a few observations.

The final restoration of Israel depends on a promise, different from that which led to the first occupation of the land of Canaan under Joshua; the former being according to the Abrahamic covenant, the latter according to the Sinaic. Hence important differences arise; 1st, respecting the limits of the land; 2dly, as to the connection with the nations; 3dly, as to the person who shall give them possession.

The limits of the land promised to Abraham were, the river of Egypt to the S. W., and the great river, the river Euphrates, to the N. E. (Gen. xv. 18.) Now if lines be drawn from these points to the Mediterranean Sea on one side, and to a point in the Arabian Desert on the other, so as to form a regular four-sided space, we shall have a country much larger than Joshua divided among the tribes. A great part of this space is, indeed, now desert; but may we not understand literally the various passages of Scripture, which are of the same tenor with Isaiah xxxv. 1. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

The state of the people settled in the promised land which has been granted to Abraham, will be altogether distinct from that in which the tribes at first subsisted. According to the Abrahamic promise, all the families of the earth shall be blessed along with the people of Israel; but in the first

settlement the tribes were shut up under the Mosaic law, and a partition-wall separated them from the other nations. They were inclosed in a preparatory seminary, while the law, as a schoolmaster, was to lead them to Messiah. They were to look to a state of promised rest yet to come; so that even in the time of the established kingdom of David, he taught them to look forward to a future day, as the apostle says. "If Joshua had given them rest, then would he not afterward have spoken of another day." (Heb. iv. 8.)

The land of promise, according to the Abrahamic covenant, was to be given to the people by him who should be the seed of Abraham, the Messiah, and the Redeemer of both Jew and Gentile; he was to throw down the middle wall of partition; and to be at once a covenant to the people, and a light to the Gentiles to the ends of the earth.

It remains to remark on the character of the inhabitants of the new abode: they shall be all righteous. (Isaiah lx. 21.) The restoration, though national, will be spiritual; to those only who believe on him will Messiah give the inheritance, whilst they who forsake the Lord, "shall be numbered to the sword." (See Isaiah lxv. 8, to the end.)

If there be any force in what has been stated, it may be inferred, that the arrangements made in the prophet Ezekiel, cannot respect the ultimate state, as they do not extend to the limits of the land promised to Abraham. It may be also observed that the word *restoration* does not afford an adequate view of the last blessings to

be vouchsafed: it should rather be denominated, their advancement to the high privileges promised in the Abrahamic covenant, and even to a Paradisaic state: and with them all the nations of the earth shall be blessed. The Jews may indeed, antecedent to the final blessings, enjoy a providential return to Jerusalem and the Holy Land, but they will yet have to

pass through a last conflict, and to undergo the calamities of a siege before the Son of Man shall come. (Zech. xiv. 1—9.) But these last conflicts shall be made to end in a period, when wars will cease in all the world, and “all (Jew and Gentile) shall with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.”

J. S.

PROCEEDINGS OF THE LONDON SOCIETY.

POLAND.

COMMUNICATIONS FROM MESSRS. M'CAUL AND BECKER.

THE proceedings of the missionaries at Warsaw and throughout Poland, are daily becoming more interesting and important; but before we proceed to the details, we insert the general observations of Mr. M'Caul, contained in his letter of the 15th of January in the present year:—

We would say, if you have any missionaries to send, send them to Poland, where alone the Jews appear as a nation, and where so much is to be done. Provide your missionaries in Poland, not with tracts, but with Hebrew Bibles, and you will see a sensation produced, of which you can have no previous idea. If you would lead this blind, bigotted, superstitious people away from the Talmud and the rabbies, and to the New Testament, you must first furnish them with the law and the prophets, of which they are almost entirely ignorant, and which are scarcely to be had; so few and so dear are they, on account of manifold commentaries with which the text is encompassed. Send the pure, unadulterated Word of God. Let them read the Old Testament without note or comment, and the transition to the New Testament

will be easy. There is now a real hunger and thirst after the Old Testament, and we feel grieved that we cannot satisfy it. For four weeks we have now been employed from morning until night with crowds of Jews, and have had comparatively but little disputation. This has all resulted from the distribution of the Prophets and the Bible, partly at a low price, partly gratuitous. It appears to us, as if we had now, after five years' trial, found out the true means to win the confidence of the Polish Jews. We earnestly beg the Committee to consider this matter seriously, and to send us, not merely some hundreds, but some thousands of Hebrew Bibles. Tracts and New Testaments may be despised and torn, but the Hebrew Bible will be well received every where in Poland, and even win the confidence of the Jews. The Jewish translation, on the other hand, has opened a field of usefulness amongst Jewish women, such as we have never before had. There have been with us as many Jewish females in the last four weeks, as we have had in all the five preceding years; and many men have come to ask for a copy of the book of Genesis for their wives,—many, many have been here to ask for the Psalms, and the rest of the Pentateuch; and others, even teachers, to ask for the Prophets in Jewish. I entreat you to press these matters upon the Committee.

Mr. M'Caul and Mr. Becker

continue their missionary account as follows:—

Warsaw, Feb. 5, 1827.—The bustle in which we have now been for three weeks having a little subsided, I sit down to copy a part of Mr. Becker's and my own journal. We doubt not that it will interest you, and all friends of the cause, though it is but a faint representation of all that has occurred. The crowd of Jews has been too great, and the conversations too long and various, and we ourselves too fatigued at night, to be able to write all. We calculate that the number of Jews with whom we have conversed, and to whom we have preached and distributed the word of God, must be, at the very least, 1500 persons.

Last Saturday, there were comparatively but few, and yet before five o'clock in the afternoon, we had counted seventy-eight Jews, without reckoning women, and children under the age of fifteen. After five o'clock the crowd was so great that we could no longer count them. Brother Meiersohn has been a most valuable assistant; he has kept his journal in German, and we hope to send you the translation of the first part by the next post. This we shall send by itself, that you may have an opportunity of observing the spirit in which he speaks and writes.

The Journal thus proceeds:—

Saturday, Jan. 13.—Brothers Becker and Meiersohn went to a synagogue not far from our house, having eleven copies of M'Caul's new translation of Genesis. Offering one to a Jew, who was outside the door, he took it, and went into the men's room. Another Jew soon came out, and asked for another copy, which was given him; then came others, asking for more. Becker and Meiersohn were then invited into a room, and several men and women crowding around them, their books were soon all disposed of, and more asked for. They then entered into conversation with them, observing, that the reason why they distributed the Word of God was,

that they, the Jews, might obtain the knowledge of God. One Jew from the country, recognized Meiersohn, and told another, that M. had proposed a good קשה (question) respecting the sabbath, proving from the Talmud that they did not now keep the sabbath on the proper day. This led to the observation, that a man must not believe all he hears, and least of all what respects the coming of Messiah; which subject was enlarged upon. After this, Meiersohn told them, in an affectionate manner, the purpose of our speaking to them, even to make them happy. After conversing some time, Becker and Meiersohn went away, telling them where we live, and requesting them to visit us. This they promised, and in about two hours afterwards they came.

The conversation began by a Jew's asking an explanation of the tenth chapter of Isaiah. Becker explained it to them. The Jew then turned to the ninth chapter, and asked M'Caul what was "the light which shined upon them, who sat in darkness." (ver. 2.) He was answered, that it was Messiah, and was referred to Isaiah xlix. where he is called, "A light to the Gentiles," and to Zechariah xiv. where it is said, "At evening-tide it shall be light." Several other Jews then came in, and the company consisted of ten old Jews, and eight young ones. Amongst the former was one learned old man, Rabbi Chaicin. The first point discussed, was Messiah's office, that he was to deliver, not only the Jews, but the whole human race. To this Rabbi C. and all the others with him assented. Becker now engaged himself with one party of Jews, and M'Caul with another, a Jew having requested him to explain Isaiah xii. M'Caul did so, having first shown him, that in order to understand the Word of God aright, the promise of God in Ezek. xxxvi. 26, 27, must be fulfilled in us. M'Caul then asked whether this promise had been fulfilled in him. Meiersohn was in the mean time engaged with Rabbi C., reading for him the

fifth chapter of St. Matthew's Gospel. The rabbi confessed that the Gemara contained nothing so good.

The conversation turned soon afterwards on Messiah's advent. Rabbi C. was asked to tell us the signs, whereby we might know that he was near. He began his answer by saying, "the same day that Solomon laid the foundation-stone of the temple, the person who was to destroy it, Nebuchadnezzar, was born." Our objection to his chronology turned the conversation to Rashi's Commentary. Becker had, previous to this, spoken of the fear of the Lord being the beginning of wisdom, and had exemplified this in Joseph. One of the Jews then attempted to show from Rashi, that Joseph was at first willing to commit the sin. The conversation, however, reverted to the signs of the Messiah's advent, and M'Caul gave them the 24th chapter of Matthew to read. They read it through, and asked had these signs been fulfilled? We answered in the affirmative, that some of them had, and told them of the earthquake in Aleppo and Shiraz. They then enquired about the Jews in Persia. We told them of their miserable state. Rabbi C. then asked why the captivity was no longer so severe in Europe. We answered, because the Christians have been, since the sixteenth century, more and better acquainted with the Bible. Rabbi C. said, "It is true, the Christians are indeed better acquainted with the Bible than they used to be."

We now turned their attention to that which is necessary to salvation, and told them the parable of the wedding garment, which made a deep impression, especially the application of it to the necessity of having a new nature, and being made meet for the inheritance of the saints in light. Becker here reminded them of their long captivity. Rabbi C. asked the reason of it. Becker explained it to them, and reminded them of their great national sin, in crucifying the Lord Jesus Christ. Rabbi C. confessed that the Jews were under the curse, and that the spirit of blindness was upon them. He said, pointing

to the Jews by whom he was surrounded, "We believe, but we do not understand what we believe; we are all blinded." M'Caul told them, that we reminded them of these things, not to grieve them, but as their friends, who wished to show them their true state, that we might comfort them: that we did not come to lead them away from the true God, nor from Moses; neither did we talk to them about cutting off their beards, or changing their garments, or renouncing their nation. The point at issue between us was this, "Whether the Messiah be come, and Jesus of Nazareth be the Messiah?"—"Why then, do you not keep the ceremonial law?" said he. I replied, "Because it never was given to us Gentiles, but only to the literal descendants of Abraham. The apostles commanded us Gentiles to abstain from idolatry, blood, and fornication. We have only to do with the ten commandments."

Rabbi C. Do you keep the ten commandments then?

M'Caul. No; we must confess that we do not: but we can also assert, that it is our desire to keep these commandments, and to do the will of God. But we are all sinful creatures since the fall. We have an evil heart that leads us astray. The world and the Evil One try to seduce us, and therefore we cry earnestly to God to give us his Spirit, and we look forward with joy to the resurrection, when we shall have a new and glorious body, that shall not be an instrument of sin.

The old man was evidently affected, and so were the others. We now translated for them a part of Wolff's journal from Shiraz. Rabbi C. said, he should be glad if we would translate such accounts into Jewish, that they might read them. In conclusion we recommended earnest prayer to God for their temporal and spiritual deliverance. On going away, M'Caul pronounced a blessing in Hebrew, with which they were much pleased, and for which they thanked us.

In the afternoon some Jewish boys came; one a fine boy twelve years old, who understood Hebrew well, and

wished to have a copy of the Prophets. Meiersohn asked him if he had learned to pray as he ought, and showed him Ezek. xxxvi. 26, 27. When he had translated it, he was asked whether he had got the new heart there spoken of. To which he replied, "Certainly not; I am only a young boy. There are great big men, thirty or forty years of age, who have not got it; and how should I have it?" We gave him a copy of the Prophets.

Soon afterwards came two older boys, about fifteen or sixteen years old. We spoke with them of the love of God, and showed them, that he who neglected the Word of God, could not possibly love God. After them came two more, and then three more. The report that the Bible was to be had in Jewish, brought all these people. Many of them asked for the Prophets in Jewish, so that M'Caul feels himself quite encouraged to go on with his translation. One Jew, to whom a copy of the Prophets had been lent, returned it, and begged the New Testament in its stead. Two others asked expressly for the New Testament. We distributed this day twenty-six copies of Genesis, six Prophets, one Hebrew Bible, two Tracts, and three New Testaments.

Sunday, Feb. 14.—Some Jews came for books; also a Jewess, who requested the New Testament in Jewish. It was accordingly given to her. The Vorsinger of the Chasidim was present at the German service in the afternoon.

Feb. 15.—M'Caul attempted to work at the translation, but could not, as Jews came all day long. First, two boys came for the Prophets. M'Caul examined them, and as they could translate well, he gave each a copy. Immediately after two others came for Genesis. An old Jew came to enquire, what was our object in giving the book. M'Caul told him, to bring the Jews back to the pure Word of God, and to the Messiah; and that Christians, anxious for their eternal welfare, sent them these books. In the mean time four boys came in to ask for books. We spoke with them for some time; and showed them the nature of that wisdom, which can only be

learnt from the Bible; and the object of it, not to gain applause from men, but to have eternal life. To two we gave copies of Genesis, and to one who understood Hebrew, a copy of the Prophets.

An old man, apparently in great poverty, came for a Jewish book; and we gave him Genesis. It is most probably the only portion of the Word of God that he has ever been able to call his own, or even to understand. The two schoolmasters, Rabbies C. and H., then came with a New Testament which they had borrowed on Saturday. They had stayed up part of Sunday night, and had read it through. Rabbi C. the elder remarked, that it was a good book, and that there was nothing bad in it; and said that the Revelations contained much that resembled the prophecies of Daniel. The younger one recounted several of the miracles. As the elder Jew had referred to the Revelations, M'Caul opened the sixteenth chapter, and explained it to him. Both of them were astonished to hear such things from a Christian. The younger one now asked M'Caul what he should do? He said, he would gladly teach the children the plain grammatical translation without Rashi, but was afraid of the parents, that they would take the children away, if he did not teach the Commentary. M'Caul told him his opinion, that if he taught the grammar well, the parents would be content; and asked if he understood grammar? He replied in the negative, but requested the loan of a grammar. Rabbi C. made the same request. We regretted much that we could not comply with their request, as they understand only Jewish and Hebrew, and we have no grammar in either language.

After this came two other old Jews, both schoolmasters. One of them asked M'Caul to prove that Jesus was the son of David. He was referred to the genealogies, but he objected that Luke does not say plainly that Mary was the daughter of Eli. M'Caul showed him the great difference between the two genealogies, and that they could not possibly refer both to

the same person. The Jew wished to show that this difference was a contradiction. In reply we told him, that had the New Testament been written by artful men and deceivers, they would have taken better care not to leave such an appearance of contradiction; and that this apparent difference must be considered a proof of their integrity. Three other old Jews then came in, and the conversation turned upon the doctrine of atonement. In the afternoon our room was full until seven o'clock; Brothers Becker and Meiersohn conversed with them: some stayed until past nine. M'Caul was employed in the mean time with — —, endeavouring to prove to him the authenticity of the books of Moses.

I must conclude, as the post will soon go off. Mr. Becker is employed in the next room with a crowd of Jews. We hope you have sent off the Hebrew Bibles before this, and also that the printing of the other books of Moses has been begun. Pray lose no time. The Warsaw Jews are now all in motion to have the Word of God. It would be a pity that they should be suffered to grow cool.

An account of Christian Grosswald, a young Jew, baptized at Warsaw, on Sunday, Feb. 25, 1827, was written by Mr. Wendt in German; and Mr. M'Caul sends the following translation of it. It appears as a pleasing incident in their journal.

Abraham Grosswald was born in Koszenice. His father's name is Berek Grosswald; Bluma was the name of his mother, whom he lost when he was nine years old. After his father's second marriage, the family removed to Warsaw, and the father entered into the service of Mr. Janasz, a rich Jewish wood-merchant. Here Abraham began to learn Hebrew after the manner of the Jews. But owing to his own natural levity and the neglect of his parents, he made but little progress. This instruction however ceased entirely, when his father was sent into

the country as a commissioner to buy wood in the woods of Bozeszin, and send it to Warsaw.

Abraham was from this time employed in his father's business in the woods, and being thus removed from his father's care, he soon fell into many and grievous sins. He acted altogether without restraint, for he had never been taught the evil of sin or its fruits; and therefore never considered his sins as an offence against God. Sin never remains alone, but it becomes the source of other sins, and thus Grosswald's sin increased, and soon manifested itself in all he did. He was peculiarly disobedient to his parents; and conceived such a hatred against his step-mother, that for a long time he meditated her murder by poison, and was restrained from his purpose only by the fear of detection. His conduct towards his father's workmen was of the same description. His greatest delight was to torment and oppress them to the utmost of his power.

At length his father saw that he was not to be turned to any thing good, and therefore determined to get him married. A bride was accordingly found, and the contract was soon made between the parties, as to the fortune to be given on both sides. But Grosswald's wickedness manifested itself also in this. He behaved scandalously towards his father, and his betrothed bride, and contrived to have the marriage put off. The father now became weary of continuing his exhortation and advice, and he gave him 100 Polish florins and sent him adrift into the world to earn his bread. He went away from his father's house, but first he cheated his father of a sum of money, all of which he lost in a few days at cards. He now stood on the very verge of destruction; he dared not to go back to his parents, and where else to seek help he knew not. There seemed now a fair opportunity of his being brought to a knowledge of his sins, but he hardened himself more and more, and looked upon his parents as the cause of all his misery. In this sad state he came to the cloth-manufacturer Gröhe; from whom he had a small sum of mo-

ney to receive, and related to him all his misfortunes; upon which Mr. G. told him, he must turn Christian, and then all would be well. To this he consented, and received from Mr. G. a letter to Messrs. Wendt and Hoff, in Petrikau, in which Mr. G. requested them to instruct him, and if they were satisfied, to baptize him, and undertook afterwards to find employment for him.

Grosswald's determination to become a Christian appears thus to have originated merely from his temporal misery, and from a desire to better his temporal situation, as he had nothing more to hope from the Jews; but still his determination was strengthened, by a certain reverence which he had for Christians, and which he acquired from having formerly been present at a religious meeting of some German colonists in Salzfeld. The singing, and the quietness, and the devotion which prevailed in their worship, had impressed him with the idea that these Christians must be better than he was, and that they must be a holy people: and this conviction was confirmed, by the circumstance of his parents sending him to a Roman Catholic quack-doctor, to be cured of a disease in his feet. During his cure he learnt to read and write German in the house of this man. He also learnt several Christian prayers by heart, which the doctor was in the habit of using; and he read much in the New Testament. Nevertheless, these impressions were soon effaced by sin, and did not return until misery drove him to apply to Wendt and Hoff, and even then the good impressions returned only in a slight degree. At the request of Mr. G. they received him, in the hope that the Lord might change his heart; and they instructed him to the utmost of their power. But the seed fell chiefly upon barren ground. His external behaviour mended from day to day; but his heart remained full of all evil, which broke out again, on a journey with Hoff and Meiersohn. He had at that time been under instruction for four months, but had made little progress in divine life, for he had as yet no conviction of sin.

He was often overcome with fear and terror; not so much on account of his particular sins, (for of these he still remained ignorant,) but because he had a general idea that he was a sinner, and hoped by prayer and fasting to be received into the favour of God. This prevented all real change of heart, and no wonder that his wickedness displayed itself on the journey. Wendt and Hoff, in this state of things, determined not to baptize him, but for the present to put him upon trial with some mechanic. The quack-doctor, who was a stonecutter by trade, offered to take him, and with him he remained until the end of November. Hoff, who travelled in that quarter at this period, found him unwell, and brought him back to Petrikau. His master gave the best testimony as to his good conduct during the time he remained with him, and the German colonists confirmed it; but it was only external, for he remained unchanged, and thus returned to us sick both in body and in soul. In six weeks, however, he recovered as far as the body was concerned, but his soul still remained unclean. We had at this time another Jew, whom we were obliged to send away on account of his thorough depravity. This made a deep impression upon Grosswald, and the following day, as Wendt spoke of the nature of sin and condemnation, and then of the grace of our Lord Jesus Christ, and his power to deliver us both from the one and the other, and lastly of the confession of sin, that it must be made to God alone, although it may also be good and profitable to open our heart to a friend, his heart seemed touched, and the grace of the Lord appeared to come with power to his soul, so that he discerned all his vileness. He came to Wendt—confessed all his crimes, and seemed almost in despair. Wendt pointed him to the Saviour of sinners, prayed with him, and urged upon him especially the words of our Lord, "Sin no more, lest a worse thing come upon thee." From this time he became another man, but he remained some time in a depressed and melancholy state under the sense

of sin. He came with Wendt to Warsaw, and continued under instruction until the 26th of February, when he was baptized. This was according to his own wish. One evening, after his arrival in Warsaw, he came to Wendt in tears, and said, "Hitherto I have never asked for baptism, but now I feel it is necessary for me, that I may receive power from the Holy Spirit, for in myself there is no power to do good. If the Lord does not help me I must perish, and I desire to be consecrated to the Lord." His request was accordingly complied with, and when the ceremony took place the church was greatly crowded, and there were present from twenty to thirty Polish Jews, besides German Jews. As baptism by the water was about to take place, the Jews crowded almost up to the font, and, as Grosswald informed us afterwards, quoted the various verses in Hebrew, and whispered their remarks to each other. Grosswald's step-brother was present in a front seat, and he has said since, that Grosswald is quite a new creature, so apparent is the change, even to him.



PRUSSIAN POLAND.

LETTER FROM REV. J. G. G. WERMELSKIRCH.

THE Rev. J. G. G. Wermelskirch proceeds as follows with the narrative of his missionary labours at Posen:—

April 2, 1827.—Of what concerns the progress of our cause here, I shall now give you a faithful account. I have continued to have personal intercourse with I——, instructing him an hour daily in the way of salvation, so that he may soon be baptized. He seems really to have obtained, not only the knowledge of the truth, but also a desire and power from above to walk in it, pursuing the end set before him, and endeavouring to conform himself to the image of our beloved Master. He hopes to find means of earning his subsistence, or to get a place in a

seminary, where schoolmasters are trained up. The proselyte I have spoken of, soon after his baptism, went to his former residence, wishing to bring his wife and children hither, and difficulties of various kinds having been overcome, he returned some weeks ago with his eldest boy, leaving the younger with his wife, who could not then follow him on account of her mother's objecting to it, but is in hopes of following him soon. This, I trust, will in a short time take place, from what a physician of this town told me this morning. His conduct both there and here has been such, as to give us reason to rejoice; and we hope by the influence of the Holy Spirit he will continue in the right way, and improve more and more. He has now found work, which he could not get for some time. Whenever the wife comes, I shall take care that the children are baptized.

The saddler I named to you is, no doubt, convinced of the truth, but he seems to me to strive against his convictions, belonging to a very large family, the members of which he does not wish to offend. This is, I fear, the case with many.

The family I mentioned in my last, has not answered the expectations, which Mr. Ball's commendatory letter and the wife's conversation gave me: it is evident, that they are not sincere. I will as yet not give them up, but shall wait till the beginning of May, when the woman will have finished her course of instruction in midwifery: in which at present, according to the testimony of the Dr. who is teaching her, she has yet much to learn.

The baptized girl has been a source of grief to me: I fear she has mis-conducted herself; though she denies it. Her manner, however, convinces me of her frailty: and she seems a sad proof of the mischief of enthusiasm in the cause of religion.

Besides these old cases, some new ones have arisen. A young lad, who formerly visited the grammar-school here, came twice and requested instruction, if I could at the same time assist him in pursuing his stu-

dies. As I could not conform to this condition he stayed away, meaning to wait (as he said) till he could maintain himself. He pleased me on the whole, and I cannot but wish, that he may soon be enabled to gain a subsistence. He continues, however, coming pretty regularly to church.

A Jewess who, like the former, is also instructing herself in midwifery, had pressed Dr. — to speak to me, that she might be allowed to come to me for instruction. She is very stupid and forward, yet, as far as I have had opportunity to watch her, seems anxious to learn, and seems to be in earnest. Of course I shall be very strict with her, and indeed I am so with every one who requests instruction, being deeply convinced of the mischief which accrues to our cause from hasty proceedings. She does not come regularly for instruction at present, for want of time, but I expect her next month.

When Mr. Hændes was here, a barber requested him to recommend him to a friend in Berlin, through whose assistance he might be instructed and baptized. One Saturday evening the barber called upon me, telling me his wishes were also those of his wife, and begged me very earnestly to give them a recommendation to Berlin. At first I told him I could not well do it; yet being importuned from day to day, and believing the reason he assigned to be true, that their numerous relations would prove an insurmountable obstacle to their being instructed and baptized here, I gave him a few lines to —, requesting him to recommend him to a pious clergyman for Christian instruction. This friend, who is indeed a member of the Society, understood from the barber that I had persuaded him to go to Berlin, and he wrote to me some time afterwards rather severely, complaining that I had sent them this man, who might better have taken instruction of me, and been baptized here. A few weeks after I had written a justification of my conduct, I saw him again here, but have not yet conversed with him, nor heard from Berlin why he left that

place. He certainly misrepresented the matter to the friends at Berlin, and it is very trying to deal with such persons.

From the former residence of this proselyte a Jew called on his way to Berlin, rather an opulent man, who had formerly conversed with him, and has now taken courage from the other having embraced Christianity. I have not yet heard of his arrival in Berlin. Three others of the same place are gone, either to Warsaw or Petrikau; and Dr. — told me this morning, that there were still some who wished to come to me, and that he had offered to direct them.

A tailor of this place, who regularly comes to church, has called several times upon me, and seemed to have an uneasy conscience; which indeed I have rather endeavoured to alarm more. The last time he called, he begged me to lend him a small sum of money, as he was in great distress, which I declined doing, as I know from the experience of others, that it does harm to the cause. He has not been with me since.

One afternoon Mr. B— sent a Jewish tailor to me, who had been recommended to him by the Reformed clergyman of Breslau: he was born at Komon, in Hungary, where he met, two years ago, a rabbi who was commissioned by the Emperor of Austria to travel through the whole of his dominions, and who convinced him from the Bible, of the truth, that Messiah had come already; and that he was a sinner who stood in need of a Saviour. In consequence of this, he applied to the Reformed clergyman of that place to instruct and to baptize him, but this man, being afraid to do it, directed him to Breslau, and the clergyman there, knowing that I was here, desired him to come to me. Being struck with this report, I enquired more particularly into the truth of it, and found at length that the rabbi he spoke of must have been our Reichardt: a letter of this dear brother, written in Jan. 1826, confirms me in this idea, as he mentions the place as having been there. I found him to be a

very peculiar man, mixing the Bible and the Talmud in such a way, as almost to speak nonsense: he renewed his visits twice, but what has since become of him I know not.

Ball and Hændes met last summer a respectable young Jew, who is engaged by the Government, and found him (as he had long since determined to become a Christian) open to conviction. They promised to let him know when they reached —, where they hoped to remain for some time, and undertook to instruct him if he came to them. They were, however, prevented writing to him, and he himself being anxious to be baptized, got introduced to me by —, Counsellor of Justice here, and requested my instruction. I expressed, of course, my willingness, and have begun with it. We have, indeed, advanced pretty far, as he is a well-informed man, and what is better, convinced of sin and of the need of a Saviour; and I find much delight in his conversation. What pleases me most in him is, that he does not imagine himself to be wise, as is the case with most persons of a little and superficial information; and that he is not forward or intrusive. I trust, by the grace of the Lord, he will become a child and heir of salvation.

In 1825, or early in 1826, a Jew called on me, and expressed a wish to be instructed; and when I asked his motive, he said that it was in order to be enrolled soldier in the Prussian army. Having explained to him a little more fully the truth of the Bible, and what motives ought to actuate a person who wishes to become a Christian, I desired him to turn the matter in his mind, and to call again. He did not visit me after this; but came to church. About a fortnight ago he came again, accompanied by a friend of his, and they both begged me to give them a commendatory letter to Count von der Recke, in whose institution a friend of theirs was residing, who had requested them to come there, that they might learn a trade, and be instructed in Christianity at the same time. Not knowing them sufficiently, I could not pro-

mise them immediately, but I told them to get their passport, and in the meanwhile that I would think of it. This passport, however, they cannot obtain, except they can show that they have something to do in the place, or friends there whom they want to visit, or give some other good reason.

Two very poor-looking Jews have also been with me, and entreated me to instruct, or rather to baptize them. I told them that they must first pass a course of instruction; and that they must, in order to maintain themselves during this period, seek for work. I found they were not aware of this essential point.

Although I have not been so much employed in missionary work, I hope my public preaching has been blessed. The attendance at service, both of Jews and Christians, has been even in the coldest, and most unpleasant weather, constant and large. We have been crowded to excess, and many obliged to go away. The Word seems also at times to come home to the whole congregation. This was particularly the case on Saturday, when I preached upon the influences of the Holy Spirit. I trust we shall here again experience, what the Moravians experienced among the Esquimaux, that more and more repeat the question, "What must I do to be saved?" Brother Kohlmeister, who has laboured many years among them, was here last week; he lives not far from hence, in the settlement of Neusalz, and he told us much to encourage us in our work. I think I certainly may say there are some, who have by means of the public preaching been brought to know the Saviour. O that their number may soon and largely be increased!

GERMANY.

LETTER FROM REV. P. TRESCHOW.

THE Rev. P. Treschow has transmitted the following account of a baptism during the Feast of Pentecost, at Dusselthal last year:—

There were many young people at

Düsseldorf, some of them in their twentieth but most of them about their seventeenth year, who much wished, to be admitted by confirmation as members of the Evangelical Church, and to partake of the Holy Sacrament. They had been obliged to wait, until it pleased the Lord that a regular minister should be appointed to the institution. The day of Pentecost was fixed for the ceremony. But there were at the same time many proselytes, who had long entertained a wish to be baptized into the Christian Church, from whom eight were selected, to receive baptism on the second day of Pentecost, in the hope that they would not only be added to the Church, but become lively and spiritual members of it. The proselytes attended the ceremony of the confirmation, and were much affected by it, and their desire for baptism seemed much strengthened.

The second day of Pentecost arrived; and many friends of the institution assembled to partake in our joy at the conversion of Israel. After singing an appropriate hymn, the minister preached a sermon from 2 Cor. vi. 16, "Ye are the temple of the living God, as God hath said: I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

In pursuing the subject of his text he represented the Church of Christ as a temple, and spoke of its foundation, its superstructure, its consecration, and the services belonging to it. When the sermon was ended the minister stood before the altar and offered up the following prayer:—"Lord, I am unworthy of the mercy which thou bestowest upon me, thy servant. Yesterday I brought to thee a flock of children, and consecrated them to thee as thine own. And to-day it is my privilege to present to thee, members of the house of Israel. Accept my most humble thanks for this thy loving kindness towards me. Behold, here they are whom thou hast given to me in trust. I have explained to them thy Word, and opened to them the way of salvation, as it has been revealed to me through thy grace. Well ought I to have done more for them, and to have been more instant in their

behalf, both by prayer and by exhortation. Have mercy upon thy servant, and do not suffer thy work in their souls to be hindered through my fault or folly. Look down upon them with an eye of love. Breathe upon them thy Holy Spirit, and fill them with strength from on high. They were gone astray from thee but thou hast sought them. They were lost in sin, and thou hast held out to them a saving hand. O deliver them from this wicked world, and establish them upon a sure foundation. Sanctify them altogether in body, soul, and spirit: and shower down upon them rivers of living water, that they may live as members of thy body and bring forth fruits of holiness; and may at length finally sit down with their fathers at thy heavenly table, and rejoice in thy glory for evermore. Amen."

This prayer being ended, the minister addressed the candidates, and the ceremony proceeded, and was completed with the usual forms. His address to the candidates was as follows:

"Beloved sons of Abraham! The hour has come, in which you are called to do homage to your Messiah, your everlasting King David. It is an awful moment; a solemn hour. You have heard the voice of the prophets; you have had before your eyes the divine ordinances given by Moses; you have considered the history of your fathers; and you have been convinced, that the Messiah was ordained to enter through tribulation into joy; through sufferings into glory: hold this fast, lest the cross of Christ should at any time become a folly or an offence to you! Turn your attention to times past, and let the patriarch Joseph be the object of your contemplation. Behold, when Joseph, the favourite child of your father Jacob, saw his future elevation in a dream, and in the simplicity of his heart told it to his brethren, they were exasperated, and conceived a bitter hatred against him. What, cried they, shall he have dominion over us? shall we his brethren bow down to him? They would not look upon him, nor acknowledge him as a brother. But their father loved him; for there was a greatness and a

beauty in the person of Joseph: and this added to their anger. When therefore, he was sent out by his father to his brethren, to see whether it was well with them, they laid hold of him, and bound him and sold him into the hands of strangers, who brought him to Egypt, and there sold him again. Though faithful to his master, he was accused falsely, and as a criminal was thrown into a prison. But within a short time he was raised into power, and placed at the right hand of Pharaoh the king. Then the people bowed the knee to him; and he was made ruler over all the land of Egypt. Of all this, his brethren and his father Jacob knew nothing. But Joseph built storehouses, and gathered into them the rich harvest of the good years, to feed the people in the years of famine. When the famine came, it extended over many countries; but in Egypt there was bread abundantly; and the sons of Jacob knew it. When, therefore, their corn was consumed, they were obliged to go to Egypt to buy food. It was no easy journey; but when they arrived in Egypt, unspeakable joy awaited them. For, at length they found their brother, the long lost Joseph, having Pharaoh's seal upon his finger, and all Egypt subject to his dominion. At first they were overcome with terror: but with tears of repentance, throwing themselves at his feet, they confessed their guilt and implored his forgiveness; and Joseph clasped and pressed them to his heart, saying, "*I am your brother Joseph; I have always been your brother; you thought evil against me; but God meant it unto good, to save much people alive.*"

Now, was it not necessary for him to suffer, that he might be raised into power? He was thrown out of the land of his fathers, to receive a kingdom in a distant land, where he might provide for his family. "*Come,*" said he, "*the famine has not ceased yet, come all hither, where our God will take care of you.*" The sons of Jacob went back in haste, and informed their father of the joyful news. Jacob could not believe it; the report was too joyous to be credited. But when they had

shewn him the raiment, the waggons, and the horses, which Joseph had sent him; and when they had repeated, what he had said of the long duration of the famine, and of the good reception he would give them all, he at last yielded, and set out for Egypt. "*Yes,*" said he, "*I will see my son Joseph.*" He arrived, and who can describe the scene of his first meeting with his long-lamented son, and their mutual transports? Joseph opened his storehouses, provided for them abundantly, and assigned them a large province of the kingdom, where they might live during the famine, and continue to dwell, until the Lord should be pleased to open the land of Canaan to them again.

O that Israel would understand this history! Behold, a long-desired and long-promised Joseph, the well-beloved Son of his Father, has appeared amongst the children of Israel! But when he spoke of his glory, whilst he was in humility: when he spoke of his heavenly Father while he stood before them in the form of a servant, their anger was kindled, and their hatred to him was bitter. He came to his brethren to bring them tidings from the house of their father. But they seized and sold him, and reviled and killed him. He was treated as a malefactor, he was nailed to a cross as an accursed person; and yet he was without sin, and had committed no evil. Of him Isaiah prophesied, (ch. liii.) saying, "*He was cut off out of the land of the living! for the transgression of my people was he stricken. Who shall declare his generation? But he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*" And so it came to pass. He was cut off out of the land of the living, but his heavenly Father exalted and glorified him. For God has given him a name above every name, that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. All things have been committed into his hands; he is the King of Kings, and Lord of

Lords. No man cometh to the Father, but by him. Israel, for the most part, knows not this at present: this great mystery of godliness is now hidden from the nation. But a time shall come, when all wisdom of man shall be put to shame, and all the pride of man shall vanish away. Then Israel shall seek where the bread of life is to be found; and Christians will shew them the true antitype of Joseph. And they shall look upon Him whom their fathers have pierced, and they shall mourn for him, as one mourneth for his only son; and shall be in bitterness for him, as one that is in bitterness for his first-born. With tears of repentance shall they fall down and confess their guilt; and the Lord will pardon all their transgressions, and all their blasphemies against his name. He will receive them again as his people, and they shall be filled with joy and gladness. Hear the word of prophecy, and doubt not,—“The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter day.” (Hos. iii. 4, 5.) And St. Paul writes, Rom. xi. “I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved.”—The fulness of the Gentiles is in our day gradually coming in, and the time of famine is advancing. Many sons of Israel begin to feel uneasy, and to conceive, that their fables and human traditions will avail them nothing; they clearly see that their fathers have made a wrong calculation, and that Messiah *must* already have appeared. Many still feed upon ashes, but the time is at hand when many a Jacob with his sons shall present himself at the portal, to enter into the kingdom of God, to sit down at the table with the fathers. How near this time may be, it is not for us to say; but we

live in the time of preparation. We see, distinctly see, that the Lord is doing great things for Israel. Already he is sending out his messengers among them, to offer bread to them against the approaching time of famine. Although many still may slight it, and may despise the Word of peace, yet the period cannot be distant, when they shall see there is no other hope than in that Messiah, whom hitherto they have rejected; even in Jesus of Nazareth. Then shall the crucified Jesus appear glorious in their eyes, and they will see him sitting at the right hand of the Majesty on high.

Beloved children! sons of Abraham who are before me, great is the mercy that has been shewn to you, that you have been called as the first-fruits of those, whom the Lord is gathering in our day. May ye become a good salt amongst Israel! May the words of David be the language of your heart! “The lines are fallen unto us in pleasant places; we have a goodly heritage.” And as St. Paul writes to the Corinthians,—May ye come behind in no gift, waiting for the coming of our Lord Jesus Christ! The wedding garment is yours; go out and shew it unto Israel. And as you have been admitted into the Lord’s family, let the effects of the baptism you have partaken of, be seen in your walk and conversation: remembering always that there is only one name under heaven whereby you may hope to be saved, the name of Jesus Christ.



JOURNAL OF MR. J. P. GOLDBERG.

WE present the following account of Mr. Goldberg’s visit to the Jews of Leipsic during the fair, from Sept. 29, to Oct. 15, 1826:—

Shortly after my arrival at Leipsic, on the 29th of Sept., I went into a house where I expected to find the Jews assembled; I met with many. Some expressed their satisfaction at seeing me again, but others ridiculed and abused me. In the course of our

conversation, the Jews began to complain of the badness of trade, both in Germany and in Poland; upon which I took occasion to observe, that temporal distress and poverty were by no means so great an evil, as that spiritual poverty, which consists in a want of the knowledge of God, and of the way of salvation. The Jews shook their heads, and one of them said, "We do not understand you; what do you mean by spiritual poverty?"

I. If you do not understand this, you can never surely have had any serious thoughts as to the condition of your souls, but must have concerned yourselves only for your body, and your temporal wants. What would it avail you, to succeed in your trade to the utmost of your wishes, and heap up riches, if in the hour of death you could find no peace, nor know whether God would be merciful to your souls?

The Jew. We are diligent and zealous in the service of God, and therefore we doubt not of being accepted by him, and of being received after death into Gan Eden—paradise.

I. If you are faithful and zealous in the service of God, so that you keep *all the words* of his law, and live a life perfectly holy, as God himself is holy, you may hope to be received into paradise. But if this is not the case, and if God himself declares the man to be cursed, who does not keep all the words of the law to do them, how can you hope to enter into paradise, and there to have communion with God?

The Jew. We all have our weaknesses and our faults; and God commands us to repent. By our repentance God will be moved to forgive our transgressions. You know, that if during this month of Elul, and ten days of the following month of Tishri, till after the day of atonement, we spend our time in fasting and prayer, God will descend from the throne of justice, and place himself on the throne of mercy.

I. I know very well that the rabbins have introduced such a doctrine of repentance; but in Scripture I can find no passage, by which it is sup-

ported. But I find, that God requires a sacrifice for sin, and that without the shedding of blood there is no remission of sin. How then can the rabbins, after a rule has been established by God himself, pretend to say that God will be satisfied with a few days of fasting? You have now no sacrifice for sin, and therefore you never can be sure whether your sins are forgiven or not.

The Jew. It is certainly our wish to be reconciled to God, by keeping his ordinances; but as now, in our state of captivity, we cannot perform divine service, as prescribed by the law of Moses, God will surely be satisfied with our sincere repentance.

I. The sacrifices commanded were also to be attended with sincere repentance and confession of sin, without which the sacrifices were ineffectual; and yet God required the blood of the sacrifice. Repentance and sacrifice must therefore go together.

In the course of conversation on this topic the Jew said, that Christians also, having no sacrifice, could have no remission of sin; and this gave me the welcome opportunity of preaching to him fully the sacrifice which the Messiah, Jesus of Nazareth, has offered for the sin of the world, by making himself an atonement for our transgressions. I proved this from the fifty-third chapter of Isaiah, and referred to several other passages, in which the office of Christ as prophet, priest, and king is declared. During this conversation one Jew after the other withdrew, and at last only four Polish Jews remained to listen to my instruction. They stayed with uninterrupted attention till sunset, when they went to the synagogue to attend the opening of the service of the sabbath. They seemed well satisfied with what they had heard, and on parting shook hands with me in a very friendly manner. I addressed them once more in a few impressive words, in which I set forth Jesus of Nazareth as the only Saviour and Mediator of fallen man, as the Lord and King of his people, as God over all, blessed for ever. When I spoke these words, I

took their hands within my own, and kept my eyes fixed upon them. They seemed affected; they sighed and left me.

In the evening I had a visit from a proselyte, whom a year ago I had instructed and baptized at Dresden, and who now lives here to learn a trade. I heartily rejoiced to find him stedfast and faithful, the propriety of his Christian walk being confirmed to me by friends who know him intimately. He has found peace in the Lord Jesus, and rejoicing in him cares little for the outward circumstances, in which he may be placed.

Sept. 30.—Almost the whole of this day was spent among Jews; but I am grieved to say, that for the most part they seemed too like those of whom it is written, "To Israel he saith: All day long I have stretched forth my hands unto a disobedient and gainsaying people." The words which this day, in my hearing, fell from the lips of baptized Christians, were, I lament to say, as opposed to the Gospel of Jesus, as any which were spoken by the Jews. Surely the words and conduct of Christians themselves, form one of the great obstacles to the conversion of the Jews. Those who have begun to feel an interest in the Gospel, are easily turned aside by these means to infidelity, worldliness, and superstition: and for this reason the Syrian and Chaldean Jews are more open to conviction, and follow more steadily the path of truth when once found, than the Jews in Europe, as they do not come much into contact with nominal Christians; whereas the European Jews, having daily before their eyes, the exhibitions of antichristian superstition, or the example of decided infidelity and contempt of all religion, do not think it worth their while to trouble themselves with the close examination of a religion, which produces no better characters.

Oct. 1.—When I came home from the church, a Jew called upon me, who said he could not believe it possible that the Messiah should have come already, because the Messiah whom the Jews expected, is appointed to bring them back into their own

land, to restore their religious service, with its priests and sacrifices, and to be their King. I argued from Dan. ix. 24—27, that when the Most Holy One was anointed, transgressions would be finished, an end of sins made, and an everlasting righteousness brought in, and that therefore the typical burnt-offerings and meat-offerings must cease. I shewed him afterwards, from Zech. ix. 9, 10, that the true Messiah was not to have an earthly but a heavenly kingdom. The Jew had nothing to object to what I said in explanation of these passages, and became more and more attentive; he marked all the Scripture passages to which I referred, and gratefully accepted a tract which I offered him.

Oct. 2.—This day was the first of the month of Tishri, with which the Jews begin the new year. It is considered as one of the principal festivals, ordained by God himself; and two days are kept with great solemnity and particular rites. They call this feast ראש השנה *Rash Hashonah*, (beginning of the year,) though God has given it a different name, viz.

זכרון תרועה *Sichron Teruah*, that is, memorial of sounding. (Lev. xxiii. 23, 24.) Hence it appears, that it is a double feast; first, on account of the new moon; and secondly, because the trumpet was sounded in a special manner, and peculiar sacrifices offered. The Jews now make use of rams' horns to sound, that God may call to mind Isaac, whom he delivered by shewing to Abraham the ram to be offered instead of his son. The mornings of these two days, from day-break till noon, are spent in the synagogues in a variety of services; and after dinner the Jews are directed to read good and useful books, to pray, and to repeat psalms. But this direction is much disregarded by the Jews who come to this town; for they avail themselves of the fine weather to amuse themselves, and no Jew is found at home. At four o'clock, however, they met in the synagogue for evening prayer. When it was finished, many Polish, Greek, and German

Jews, as they are used to do at home, went out of the city to a fish-pond, there to make what they call תשל"ך Tashlich. This word means, "Thou wilt throw away." It is taken from Micah vii. 19, where it is said, "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." The ceremony is thus performed: When they come to the water they stand on the bank, and repeat out of Micah vii. the 18th, 19th, and 20th verses: "Who is a God like unto thee," &c.; and they repeat some cabbalistical prayers. They then recite the 7th verse of Ps. xxxiii. and take hold of the hem of their coat and shake it over the water, as if wishing to shake something into the water. This is what they call their Tashlik. After having continued shaking for some time, they repeat Is. xi. 9, and go away. The Talmud says nothing of this curious ceremony; it is an invention of modern rabbins. I had followed with a friend, and staid with them at the water, and we prayed, I think, more earnestly than the Jews, that the Lord may turn and have compassion upon his people, and bring them to the knowledge of that salvation, by which alone their sins can be cast into the depths of the sea. When the Jews returned to the town, I attempted to have a little conversation with some of them about their strange ceremony, wishing to shew them that this is not the true way to get rid of the guilt of sin; but that we must be cleansed from it, according to Ezek. xxxvi. by him who came with water and with blood, and who has made a covenant of peace with all men. With the two Polish Jews I succeeded in giving this explanation of the prophecy of Ezekiel, and in setting before them the true and all-sufficient sacrifice for the sins of the world. They accepted some tracts, and promised to give a further attention to the subject.

Oct. 3.—This was the second day of the feast, and the Jews remained in the synagogue till noon. About two o'clock, as I was about to go out,

four Polish Jews entered my room to have some conversation with me. I received them gladly, offered them a seat, and asked what they had to say. One of them, an aged venerable man, with a long beard, said, "We wish to ask you some questions, and as you will hardly answer to them, we hope to be able to overthrow your opinions about the Messiah." I offered him my hand, saying, "You may overthrow *my* doctrine, but it is otherwise with the doctrines of Jehovah." The old man, taking out of his pocket a paper and looking at it, said, "You say that Isaiah liii. refers to the Messiah. Is that your opinion still?" I replied, that I should ever so affirm, as long as my life was spared; for that in that chapter the Lamb of God is spoken of, which taketh away the sins of the world."

The Jew. You also assert, that Ps. xlv. refers to your Messiah?

I. Yes; for this psalm foretells Messiah's triumph over his enemies.

The Jew. Now then, look here: Isa. liii. says, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." But David in the psalm says, "Thou art fairer than the children of men." Isaiah speaks of him as one, "who is despised and rejected of men, who is to be wounded and bruised, oppressed and afflicted, nay, cut off out of the land of the living." But David says, "Gird thy sword upon thy thigh; thine arrows are sharp, whereby the people fall under thee." How will you reconcile these contradictions?

I. There are no contradictions in these prophecies.

The Jew. Stop, for I have not done yet. In Isa. l. 6, it is said, "I gave my back to the smiter, and my cheeks to them that plucked off the hair." And in the thirty-second chapter, ver. 1, the same prophet says of him, "Behold a king shall reign in righteousness," and so rule in judgment. He is also said to be a king who shall rule well, and establish judgment upon the earth. From these and other prophecies it appears, that two Mes-

siah's have been promised, one the son of Joseph, who must suffer and die, and the other the son of David, who shall triumph over all his enemies, and reign as a king.

I. Well do the rabbins dream of two Messiahs, because they feel themselves unable to resist the arguments drawn from the Old Testament, which prove that the Messiah must suffer and die for the sins of the world. They have invented this tale, to confirm the unhappy Jews in their superstitious error, of a worldly Messiah still to be expected. But Scripture says nothing of two Messiahs; it speaks throughout of one person only. And all these prophecies, contradictory as they may appear to you, have already been fulfilled in part by Jesus of Nazareth, Messiah, at his first coming; and they remain partly to be fulfilled when he shall appear the second time. The greater part of the Jews, when he was upon earth, were offended at his humble deportment, and by his doctrine, both of which put down their vain hopes and misconceptions, fondly cherished, as to a worldly kingdom being then established. Therefore they despised and rejected, and persecuted him: and he was spit upon, scourged, and crucified. Thus he was cut off out of the land of the living. But on the other hand, the pleasure of the Lord prospers in his hand; for the kingdom of heaven has been founded, and so much extended by him, that even the kingdoms of the earth have been made subject to him. Thus he was both despised and rejected of man, and he is fairer than the children of men.

The Jew. But has it not been clearly predicted that the Messiah shall be מושל בִּישְׂרָאֵל ruler over Israel?

Your Jesus of Nazareth has never ruled over Israel, but the people of Israel ruled over him; therefore he cannot be the Messiah.

I. Jesus of Nazareth indeed ruled in Israel when he lived on earth; and his dominion over all continues still. Eighteen hundred years ago Jesus of Nazareth came amongst our people; he healed the sick, he opened the

eyes of the blind, he called dead persons to life, and he himself rose from the dead. By these things he manifested a glory, a rule, and a power, which far exceeds all royal pomp and rule. Thus was it predicted of him by the prophets.

The Jew. If Jesus had thus manifested himself, our ancestors would certainly have received him.

I. These great things were not done in a corner, but publicly in the sight of all the people; and this was moreover the cause that many of our fathers did receive him, and acknowledged him as their Saviour and their King; and that many came openly forward to bear testimony to his resurrection and his divine mission. In doing this they have undergone many sufferings, and even a cruel death, for their testimony and their persevering faith; and with their dying lips they have done homage to Jesus as their everlasting King and Saviour, and have committed their souls into his hands. But the Pharisees, blinded by their pride, took offence at his humble appearance, which yet, according to the word of prophecy, was ordained to become the means of his glorification.

The Jew. If Jesus be the true Messiah and King of Israel, and we have to expect no other Messiah, we must remain in our captivity for ever; and how then shall the promises be fulfilled, that God will deliver us from our captivity, and receive us again as his people.

I. The dominion of the Messiah, as I have observed, remains over you and all mankind, and it is his earnest wish to deliver you from all your enemies, whenever you yourselves desire to be delivered by him according to the way appointed. The Messiah calls to you this day. Turn unto me, ye of the house of Israel, who are like a flock which is gone astray, burdened as ye are with blindness and errors, with traditions of men, and with grievous sins; turn unto me; with me ye shall find rest. God will give you a new heart, and a new spirit will he put within you. He will renew with you

his covenant, and sprinkle clean water upon you; and thus you shall be cleansed from all your filthiness. This is by the Lord Messiah, whom you reject unto this day.

The Jew. Suppose we all this day became believers in Christ, what would be the consequence, but that we must cease to be a separate nation? and this would be contrary to the will of God, from whom we have a clear promise that we “shall dwell in the land, that he gave unto Jacob his servant, wherein our fathers have dwelt, and we and our children, and children’s children, for ever, and David shall be our Prince for ever.” We must surely be brought back to our own land.

I. Moses and all the prophets describe the terms upon which God will accomplish this promise, and receive you again as his peculiar people and be your God for ever. These terms are, sincere repentance, and your return to God and to Messiah.—Here I enlarged upon Deut. xxx. 1—6, Ezek. xxxvi. 24—28, Hos. iii. 4, 5, Zech. xii. 10, xiii. 1, and said, If you observe what is here written, and return with full purpose of heart to your long-despised, and neglected King and brother Jesus Christ, there can be no doubt, but God will certainly and literally fulfil his word of promise.

The Jews were much pleased with my explanation of the several prophecies, and they read them repeatedly, in order to impress them on their memory. It was now time for them to go to the synagogue to evening prayer. When they took leave I said, “My dear friends, we have now been considering and explaining the Scriptures of truth. If the time has not been spent in vain, it will leave a good impression on your soul. Give me leave to ask you then, what you have gained from our conference?” The old Jew replied, “I leave you with the hope that Jesus, if he is the true Messiah, will have mercy upon us.”—With tears in their eyes they wished me a blessing, and withdrew.

Oct. 6.—During the three preceding days, I took much pains to bring the Jews to a sense of their spiritual wants; but I could seldom engage

their attention. At first I supposed, that their trade, after which they are extremely eager, had occupied them entirely, but I soon found that some Polish Jews had formed a plan against me; for many of them, when they met me, muttered and spoke rudely, and some who seemed to love me, and had always behaved kindly, appeared anxious to avoid me, and would not stop to converse with me. I also observed that the Polish Jews are reading the two books, in which the Christian doctrine is attacked by the Jews in the most violent manner. One of them is called *Chisuk Emmunah*, (confirmation of faith,) published in the sixteenth century. The other is the work of a Rabbi Lipman, who has given to his book, which is filled with blasphemy and slander, the title of *Nizachon*—Victory. Thus the poor deluded souls endeavour to harden themselves against that truth, by which alone they can be saved, and to stop the progress of the Gospel of Jesus Christ. But they will not succeed. For I have good reason to think, that a great number of Jews are to be found in Poland, in whose soul the seed of the Gospel has already taken root, and that all the art of the Rabbies will in the end serve only to establish them more and more in their faith.

HOLLAND.

JOURNAL OF REV. J. WOLFF.

We have much pleasure in presenting to our readers the first part of Mr. Wolff’s Journal during his late visit to Holland.

March 31, 1827.—I sailed by the Queen of Netherlands steam-boat for Rotterdam, with Lady Georgiana and our maid-servant. Lady Georgiana conversed with some of the passengers about Christ, and tried to shew that nothing but the power of the religion of Jesus Christ is able to diminish vice in a country, and establish the love of God in the heart of men.

April 1.—We arrived safely at Rot-

terdam. The first person who called on me was a Jewish dentist, and the first thing he did was to cheat me of a pound sterling.

April 2.—A Jewish woman called upon us and offered us some of her merchandize; Lady Georgiana gave her a tract, but as soon as I began to speak with her about Christ, she put away the tract, and said, "I understand that you are a *Jewish child* according to the modern world?"

I replied, "I am a Jewish child according to the spirit of Abraham, Isaac, and Jacob, our fathers, who believed in Jesus of Nazareth, whom I now proclaim to you—*Jesus, the Holy, the most Holy Jewish child!*"

Jewish Woman. If my son were here he could talk with you.

Myself. Send him to me. The angel who has redeemed me, may he redeem you from all evil!

Jewish Woman. Oh you are a **JEWISH CHILD**.

April 3.—I called on Mr. Ledeboer, one of the chief leaders of the Missionary Society at Rotterdam. He was translating my journals into Dutch. In the evening we drank tea with him, and met the Scotch, English, and Dutch ministers of the Gospel.

April 4.—I received a letter from the Rev. Mr. Jeans, who promised me all the assistance in his power. We set out for the Hague.

Mr. Duncan, a gentleman at the Hague, was so kind as to introduce me to Monsieur Tett, the Bishop of the Jansenists, who have in this country their bishops, archbishops, and priests, and are separated from the rest of the Roman Catholics. I asked him in what they differ from other Roman Catholics? He replied, in nothing, but rather we believe what the holy Catholic Church believes, whose visible ministerial chief is the Pope; but we do not believe his infallibility, as the Jesuits do.

As I had heard that they were accused by the Church of Rome of holding the views of Calvin respecting predestination, I asked him whether they believe that Christ died for *all* or for *some*.

Bishop. Christ died for all; and

our belief is in this respect the belief of the Roman Catholic Church.

It is clear by this that the Jansenists are Arminians in their views, as is the case with the Pope and his Church; but the Romish Church does not believe it to be a "*Dogma ab ecclesiâ definitum*," that Christ died for all; for according to the sentiments of the Romish divines, any proposition, even though it be clearly laid down in Scripture, is not a dogma until defined by councils. The doctrine that Christ died for all is not yet "*a fide*," as the Scholastics say at Rome, but "*proximum a fide*." I continued to ask Monsieur Tett, the Bishop of the Hague, "Do you not believe the Five Propositions of Jansenius?"

Bishop. We condemn and anathematize those Five Propositions as heretical; but we say that we do not see these Five Propositions in the book called *Augustinus*, composed by Jansenius, and if we were to see those Five Propositions in that book we should condemn them.

Here we find a whole body of Christians holding the same doctrine with the Pope, condemning the doctrine which the Pope condemns, and still that body is more abhorred and detested by the Pope than even the Lutherans, merely for saying that they do not see such and such a doctrine in the book of Jansenius. However, in my further conversation with that bishop, I found that the hatred against the Jansenists must be ascribed to some other causes: the Jansenists indeed have zealously maintained the doctrine of "*Concilium supra Papam*," that the council is superior to the Pope; and the Jansenists have boldly opposed the dishonest and accursed principles of the Jesuits, and have recommended the reading of the Scriptures. I asked him whether their archbishop at Utrecht was recognized by the Pope? He replied, "Neither our archbishop, nor our bishops are recognized by the Pope."

Mr. Reichardt was more among the Jews at the Hague, and will therefore be able to give more exact accounts of them than I can, for I was only there

one night and half a day. There are at the Hague about 200 Jews.

Mr. Duncan was so kind as to introduce me to his Excellency the Count van der Hogendorp, a most distinguished personage. He is the same who brought about the revolution against Napoleon in the Low Countries, and the recal of the present King of Holland: he is the President and Patron to all the Bible and Missionary Societies. Lady Georgiana and myself were received most cordially by his Excellency, and his daughters. His Excellency told me that he had accompanied me, by means of the reports of my missionary proceedings, which are translated into Dutch, as far as Gibraltar, Malta, Alexandria, Cairo, Jerusalem, and Aleppo. He told me that the number of the Jansenists in this country diminishes for the following reason; the Jansenists teach that one may be saved in the Roman Catholic Church! but the Jesuits teach the Jansenist peasantry, that they cannot be saved as Jansenists; and therefore the ignorant peasant says, that he will no longer continue in a sect, in which it may be doubtful whether he can be saved or not. We see on the one hand, the diabolical consistency of the Jesuits; and on the other hand, to what extent false charity can lead. False charity is common amongst Jansenists, and nominal Protestants. I would never teach that one may as easily be saved in connexion with antichrist, as in connexion with Christ. I then asked his Excellency whether he thought there was a possibility of obtaining permission to give a missionary lecture in the University of Leyden, either in German or in English. His Excellency replied, that he should be very glad if it could be done, and would willingly come himself to Leyden, with his daughters, to attend it: and he gave me a letter to the professors Van Assen, Tydeman, van der Palm, and others, with a view to forward the object.

April 5.—I set out with Lady Georgiana for Leyden, where we arrived after a two hours' ride: I called on M. Van der Palm, who gave me a letter of introduction to Doctor Hammacker, the

Professor of Oriental Literature, who gives lectures about the Arabs and the Eastern Nations. From what I learnt, the professor describes a troop of Arabs, not as they are found in the deserts of Arabia, but as he has conceived of them in his own imagination.

April 6.—I called on Professor Van Assen, Professor of Jurisprudence; he informed me that the character of the Dutch doctors and philosophers was, to give its due tribute both to reason and to the heart: that is, they endeavour to cultivate both. I observed that both could not be better cultivated, than by a child-like submission to the Gospel of Christ. I gave him a statement of the views of the Persians and the Jews, and showed how those views coincide with the remarks of the Apostle. I then requested Professor Van Assen to make arrangements for my delivering a public lecture at the University of Leyden, after my return from Amsterdam, which he promised to do.

I received a visit from Mr. Schacht, a clergyman of this place, who takes a great interest in the missionary cause.

In the afternoon we left Leyden, and arrived at Haarlem, where I called on Mr. van der Ende, Inspector General of Education, who took much interest in the account I gave, of the establishment of schools on the borders of the Gulph of Persia, and in Persia.

I called on Monsieur Jean Bon, Bishop of the Jansenists at Haarlem. The Jansenists do not call themselves Jansenists but "*l'Ancien Clergé Catholique*;" he showed me the famous book of Jansenius, "*Cornelii Jansenii Episcopi Iprensis Augustinus*." I desired him to tell me the Five Propositions, which the Papists pretend that they find in this book. These are the Five Propositions:—

1. Some commandments of God are impossible to righteous men, in the state in which they are, even if they wish and strive according to their own strength, and that that grace which would enable them, is wanting.

2. In the corrupt state of nature, internal grace is more resisted.

3. In order to have merit or demerit

in a corrupt state of nature, it is not requisite that man should have a liberty that exempts him from the necessity of willing or acting, but a liberty that disengages him from restraint is sufficient.

4. The Semi-Pelagians admit the necessity of internal preventive grace for all good actions, even for the commencement of faith; and they are heretics, inasmuch as they say, that this grace is such, that human will can resist it or obey it.

5. It is speaking like a Semi-Pelagian, to say that Jesus Christ died and shed his blood for *all* men, without excepting *one*.

Of all these Five Propositions, the Jansenists assert that the first proposition only is to be found, and then only as the concluding part of another proposition with which it is connected. They recognize the Pope's authority, but not as a "despotic monarchical" one: they consider him as the chairman in council, who must, however, himself submit to the judgment of the council. Leo XII., the present individual who occupies the See of Peter, has issued his bulls against this innocent sect: they have written a declaration against it in reply, of which Mons. Bon made me a present.

April 7.—Lady Georgiana and myself arrived at Amsterdam, where we were very cordially received by the Rev. Mr. Jeans, the English clergyman of this place. He kindly gave, and promised me in future all the assistance in his power, and he introduced me to the Rev. Mr. Mackintosh, of the Scotch Church, and to Mr. Atkinson.

I met with Mr. Reichardt, the missionary of the London Society. I knew this dear man before at Constantinople. His ways of proceeding may in some respects differ from mine, but I know not a missionary with whom I should better like to be connected than with Reichardt, for he so much resembles Fisk and King, my dear fellow-labourers in Palestine. However, as he will stay here for a considerable time, and we might in some respects have interfered with each other's proceedings, we have taken different lodgings. We meet,

however, very often, and after all go hand in hand together.

I called with Mr. Jeans upon Isaac Da Costa; the history of the family Da Costa is remarkable.

Some centuries ago the King of Portugal required the Jews of Portugal to renounce their religion, on pain of losing their lives, or their property. Many became outwardly Papists; but their children, being taken away from their parents, and educated by the Portuguese, became sincere Papists. Thus the family of Da Costa, descendants of those Jews who were compelled to become Papists, were a century ago, so intermixed with the Papists of Portugal, that they had totally forgotten the religion of their ancestors, and filled great offices both in the ecclesiastical, and civil departments of the state. Uriel Da Costa, one of this family, was canon in a great cathedral: he read the history of his ancestors, and then read the Old Testament, and became convinced of the superstition of the Catholic religion, and of the superiority of the Mosaic law, and he consequently determined to leave Portugal, and to embrace the religion of his ancestors. Having made his mother and brothers acquainted with his views, they fled from Portugal, and arrived safely at Amsterdam, where Uriel Da Costa embraced the Jewish religion, together with his whole family; but the enquiring Da Costa soon discovered that the Talmud did not agree with Moses. He made known these his opinions to the Jews, and they punished him severely on account of them; and at length, upon further enquiry he began to doubt the truth of all religion: and thus seeking, and not finding the truth, poor Uriel Da Costa finished his unhappy course on earth by suicide. Before Uriel Da Costa committed the awful act, he wrote the history of his life, entreating the compassion of his reader. Poor Uriel Da Costa! thou hast both the tear and the compassion of Joseph Wolff, who now writes down the sketch of thy life! Isaac Da Costa is a great nephew of poor Uriel Da Costa, who sought the truth, but did

not find the truth. Isaac Da Costa, who now lives at Amsterdam, was also himself once seeking the truth, and he found the truth; and having found the truth, he is now preaching the truth; and preaching the truth, he is now enjoying the truth, which is Christ Jesus. Isaac Da Costa read the life of unhappy Uriel, and the history of his nation, and having been brought up as a Neologist, he began at length to be convinced of the truth of the Old Testament. Isaac Da Costa continued to seek, and having made acquaintance with the celebrated poet Bilderdyk, and continuing to read what has been written of the Jews of Spain, he met with the history of the Jews of Spain written by Juan Joseph Heydek, and his book upon the truth of Christianity, and thus Isaac Da Costa sought the truth and found the truth, both he, and his wife, and his mother-in-law, and his sister-in-law. I think that if I were not yet converted, the wonderful dealing of God with the family of Da Costa would strike me with amazement, and might be the means of my conversion. Uriel Da Costa, two hundred years ago, sought the truth, but did not find it; and two hundred years afterwards his descendant Isaac Da Costa, sought the truth, and found the truth!

However, I must say, from my own experience, that a person may appear ardent in enquiry after truth, through vanity and self-conceit; and such a pretended enquirer is often absorbed in thoughts of himself; whilst other men believe that he is absorbed in thinking about truth. This seems to have been the case with Uriel Da Costa, while Isaac Da Costa's spirit of enquiry seems to have been kindled by the lightning of the grace of God. Isaac Da Costa is one of the few at Amsterdam, who preach the Gospel of Christ. Besides him, Dr. Abraham Cappadoce is also truly converted to Christ.

April 9.—I called, with Mr. G. Hunt from Bath, on the Jew Mr. Lipman, a young man of great acquirements; and I spoke with him about the internal evidence of the

Christian religion. Lipman objected that the Mahomedan may likewise say that his religion has the same internal evidence. I denied this, for the mouth overflows from that of which the heart is full: and thus the Koran breathing the spirit of *war*, cannot bring words of peace into the mouth of one of its disciples.

Lipman. A good man among the Mahomedans will, if he believes in his religion, be led by his religion to the same thing as the good man among Christians.

Myself. I deny, in the first instance, that a good man is ever born so; a good man is only he who is regenerated—born again: but if there be a good man among the Mahomedans, his goodness will lead him necessarily to act in contradiction to his religion, which inculcates no such good principles as he will practise.

After this I spoke with him about the fall of man; about the promise of a Saviour; and shewed that Jesus was that Saviour.

Lipman made some observations upon natural philosophy. I told him that the philosophers of the present day are most *unnatural philosophers*, for they draw no conclusion from objects seen in nature, to illustrate invisible and more elevated objects: but they form systems in their head, which exist no where else; and they try to subject every thing to their system; whilst, on the other hand Christ argued from *visible* to *invisible* things. For instance, to afford an idea of the goodness of God, he referred us to the lilies of the field: and David, to give an idea of the power of God, referred to the visible heavens and stars—"When I consider thy heavens the works of thy fingers, the moon and the stars which thou hast ordained," &c.

In the course of this discussion Mr. Lipman observed, that he thought it lawful, under certain circumstances, for a Christian to tell an untruth, that good may come: thus, for example,—"A house is on fire, and a mother is about to rush into the flames to save her child: to prevent her inevitable destruction, a man tells her that her

child is saved, knowing the contrary at the same time." To this observation Mr. Hunt replied, that although it was a prevailing persuasion among Roman Catholics, "that a man may do evil that good may come;" the true Christian rejects such a tenet with abhorrence, it being utterly repugnant to the plain precepts of the Gospel; and that under no circumstances is the true Christian justified in doing positive evil.

Mr. Lemans, one of the teachers of the Jewish schools, called upon me; he is very learned in Hebrew, and has written a Hebrew grammar in the Dutch language. He seems to be a complete pseudo-philosopher, as the philosophers of the present time frequently are. However, I obtained from him much useful information about the Jews of Amsterdam. The Portuguese Jews settled here in the year 1596, when they were driven out from Portugal; and the Ashkenazim settled here in the year 1646. In the year 1800 the Government of Holland offered to the Jews of Amsterdam, the same privileges which the Christians enjoy. One party said that they would not accept those privileges; for Palestine was their country, and to this they must return. Others were willing to accept the privileges, and thus a schism took place among the Jews of Amsterdam. The party who accepted the privileges nominated their own rabbi: his name was Isaac Ger.

A Swedish nobleman, a Gentile by birth, and bred up a nominal Christian, left Sweden with his family, and embraced the Jewish religion at Amsterdam. He had a son seven years of age, who was then circumcised, and received the name Isaac with the surname Ger, (the Stranger.) Isaac made wonderful progress in the Talmud, and when the schism took place among the Jews of Amsterdam, Isaac Ger was chosen Great Rabbi of the New Community, who accepted the privileges granted by Government. Isaac Ger was one of the most celebrated rabbies of the Jewish nation in this century. He died in the year 1807; his children still reside here.

The Portuguese Jews of this place pretend to be of the tribe of Judah, which emigrated from Jerusalem after the city was laid waste by Babel's king, and settled in Portugal, whence they finally came to Amsterdam. The Portuguese are the best educated among the Jews of Amsterdam, but are very indifferent in respect to religion. Those who are thus indifferent do not hate Christ in the same way as the bigotted ones; they rather consider Christ as an enthusiast, but still a good man, whilst the bigotted Portuguese Jews, believe of Christ, alas! in the same way as the bigotted of the German Jews do. I make this observation, because some have asserted that the Portuguese Jews universally have a more favourable view of Christ than the German Jews have; and that they ought therefore to be treated in a different manner: this however is not entirely the case. There prevail the same prejudices among the Portuguese, as among the other Jews.

April 8.—I wrote a letter to the Rabbi of the Ashkenazim, whose name is Bernstein, and informed him that my mother was journeying to this place, and that as she is a strict observer of the Jewish customs, she would hesitate to eat with me, and I requested him to procure for her a lodging in the house of a Jew, observing that though I should wish her to become a Christian, it was against the true spirit of the Christian religion to force the conscience of any one. The Rabbi sent me word that Mr. Rudelsheim, a Jewish inn-keeper, would willingly take her into his house.

Lady Georgiana and I dined with the Rev. Mr. Mackintosh. Our conversation lasted for several hours upon the conversion of the Jews. Mr. Jeans and others were there. Mr. Mackintosh and Mr. Jeans are very active in diffusing knowledge in the Jewish schools.

April 9.—Da Costa and several other Christians called upon me, and I gave them a lecture upon the Jewish cause.

April 10.—The Rev. Mr. Jeans introduced me to Mr. Jacob M. Levy, a respectable Dutch Jew, who under-

stands the English language. His wife was born in America, and brought up in Surinam, where there are now many Jews, and Mr. Levy and his wife describe them as being liberally minded. I proclaimed the Gospel of Christ to Levy and to his family. After this we walked out together, and Messrs. Jeans and Reichardt accompanied us. Mr. Levy pointed out to us a Jewish beggar, with sore eyes, and dressed in a ragged Polish coat; and observed that that beggar was the most learned man of Amsterdam: his name was Naphtali. I addressed him thus in the street.

Myself. I learn that you are a wise man?

Beggar (taking a handful of snuff in a dirty manner). I am a disciple of the wise תלמיד חכם: I know

the Hebrew, Chaldean, Syriac, Russian, and German languages. He then offered to take out of his hat his portrait, which was done for him when he was a young man, saying he would shew me how handsome he had been in his youth. He also produced a book of which he himself was the author. I asked him by what means he had learnt so much? Naphtali said he was an Autodidaktos—a self-taught person. It is to be observed, that Jews who have learnt the Gemara, know a number of Greek and Latin words, of which they occasionally make use in common conversation, for the purpose of displaying their cleverness. I asked him how it was that men with very great learning and wisdom were often very bad men; whilst a poor man, and one who is ignorant in worldly science, is often a very good man? Naphtali had no answer ready; and as a crowd of Jews began to assemble around me, and as it is against the law of this country to collect a crowd in the street, I was obliged to break off the conversation: Naphtali is admired at Amsterdam on account of his wit and acuteness; he once asked why *hand* should be written in Hebrew with the letters וך? No one could assign a reason. He replied, וך is written with a ו, which contains the number 10, and ך which

contains the number 4; the amount of which is 14, and the fingers on the hands contain 14 joints. Another time he observed, that the lower part of the ear was made soft, in order to enable one to shut the opening of the ear, when another person is talking nonsense.

April 11.—I called again on Mr. Jacob M. Levy, and conversed with him and his wife about the Gospel more than two hours. Another Jewess was present, who listened with attention.

In the evening I called on Da Costa, who expounded the twenty-second Psalm of David.

The Rev. Mr. Jeans called upon me, and said that he would make arrangements for a public meeting, and invite the Jews to attend.

Mr. Bueno, a cousin to Mr. Da Costa, called upon me: he is a Jew, about twenty-four years of age, of the Portuguese nation. Having been convinced of the truth of the Gospel of Christ, he embraced the Christian religion against the will of his father and his mother. He has been baptized, and is studying divinity in the academy of Amsterdam. His father is an infidel, his mother an infidel, his brother an infidel, and his sister an infidel; yet they have not turned him out of the house. The father supplies him with food but not with clothing, nor will he give him money to pay the expence of his attending the lectures, or buying books. Poor Bueno walks about in the house of his parents, and is considered by his brothers and his sister as a stranger from a foreign land, whose language they do not understand, whose habits are disgusting to them, and whose sentiments they hate. Sometimes he ventures to speak to his brother about Christ; but he turns away and laughs. Poor Bueno addresses himself to Christians for support, but, for the most part in vain! I called with him on his parents who received me kindly. I turned the conversation to Christ Jesus. Slight attention was paid. I entreat the benevolent Christians of Great Britain to assist poor Bueno. You know my friends in England, that I have never applied to you for support for a con-

verted Jew; Bueno is the first for whom I do so, and I am sure you will not suffer me to apply in vain. I call on my fatherly friend Mr. Simeon, Mr. Drummond, and Sir Thomas Baring, to send something for poor forsaken Bueno. Bueno has to study four years more before he can be ordained. Friends, he is an object most worthy of being supported by Christians in England.

It must be observed, that the Portuguese Jews of Amsterdam, who pretend to be of the tribe of Judah, which however they cannot prove, have after all, not preserved the *pure Jewish blood*; for on their arrival in Spain and Portugal, they intermingled with the Moors and Roman Catholics. The names of the Portuguese Jews here prove this to be the case.

(*To be continued.*)

DOMESTIC.

ANNIVERSARIES OF AUXILIARY SOCIETIES, &c.

Birmingham.

ON Friday, May 25, Rev. J. B. Cartwright set out for *Birmingham*, in order to attend the Annual Meeting of the Auxiliary Society formed in that town, and to advocate the cause in several neighbouring churches.

On Sunday, May 27, he preached in the morning at Christ Church, Birmingham, (Rev. G. Hodson, *Minister*,) without collection.

In the afternoon, at Rowley Regis, Staffordshire, Rev. G. Barrs, *Vicar*. Collection, £9. 5s. 6d.

In the evening at Cradley, Worcestershire, Rev. J. Jones, *Perpetual Curate*. Collection £9. 10s. 4d.

On Tuesday evening, May 29, a meeting of the *Ladies' Association* was held in St. Mary's Sunday School Room; and addresses were

delivered by the Rev. Edw. Burn, Rev. J. B. Cartwright, and Rev. Geo. Hodson.

On Wednesday morning, May 30, the Annual Meeting of the *Birmingham Auxiliary Society* was held in the Large Room, at the Royal Hotel. Wm. Wilberforce, Esq. one of the Vice-Presidents of the Parent Society, being at that time on a visit in the neighbourhood, was unanimously requested to take the chair, to which he kindly consented. The Rev. Edw. Palmer read the Report. Resolutions were moved and seconded by Rev. Edw. Burn, Rev. J. B. Cartwright, Rev. W. Spooner, Rev. T. Darwall, Rev. Geo. Hodson, Rev. S. F. Morgan, Rev. J. Nunns, Rev. C. Nairne, Rev. John Howells, Rev. Geo. Barrs, Rev. Sam. Lowe, and Rev. Edw. Palmer.

In acknowledging the thanks of the Meeting, the Chairman took an opportunity of most earnestly pressing the claims of the Society upon the exertions and liberality of all Christians. He observed that the Society had been blessed of God, whether we look at the facilities which had been afforded in the formation and execution of its plans, or at the positive success which had followed its exertions. He noticed the altered feeling of the world respecting the Jewish people; and remarked of our own country, that the more general diffusion of Christian light had excited an increased interest in the cause of Jewish conversion. He particularly rejoiced in the exertions that were made in Birmingham in its behalf, being well assured that the spread of commerce and the increase of knowledge, when founded upon and connected with the dissemination of just religious

principles, will always tend to enlarge the heart. Collection at the doors, £17. 5s.

In the evening the Rev. J. B. Cartwright preached at St. Mary's, Birmingham, Rev. Edward Burn, *Minister*. Collection, £12. 17s. 9d.

On Sunday afternoon, June 3, a sermon was preached by the Rev. J. B. Cartwright, at the parish church of *West Bromwich*, collection, £8. 4s. 3d.

RECENT INTELLIGENCE.

ON the 14th of this month, the Rev. A. M'Caul one of the missionaries of the London Society, arrived from Poland on a short visit to this country, for the purpose of communicating with the Committee on some important matters connected with the mission there.

On the 20th, Mr. Jadownicky, who has been appointed by the Committee to accompany the Rev.

Jos. Wolff to Palestine and the East, sailed for Malta, where he will await the arrival of Mr. Wolff, who intends, (p. v.) to leave England for Gibraltar, by the next steam packet, which is expected to sail about the middle of July.

NOTICE.

THE Lecture to the Jews will be preached on Sunday evening, July 1st, at the Episcopal Jews' Chapel, Cambridge Heath, by the Rev. A. M'Caul, A. B. Missionary to the Jews in Poland.

Subject.

JEREMIAH iii. 12—15.

* * Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

The Monthly Wednesday Evening Lectures to the Jews are suspended for the Summer, as before.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Bagster, —, Esq. from Bombay	1	0	0
Billingsley, Miss.....(Heb. O. & N. Tests.)	1	0	0
Chairbottomer, an Old	0	10	0
Cripps, Mrs.	0	10	0
Dawes, Thomas, Esq. 30, Bedford-row	10	10	0
Field Officer's Diary, first payment of the profits of.....	5	0	0
Friend	1	0	0
Heapy, Rev. L. and Matthew Wrench, Esqrs. Executors of the late Wm. Walmsley, Esq. being a part of the residue of his estate	20	0	0
Hope, Miss	2	18	0
I. H. H.	2	0	0
Jones, Miss, collected by her	1	10	0
Juvenile Friends, a few	1	0	0
Key, Miss, Leeds	3	0	0
Lady of the Scotch Church, by Rev. J. Arundel	2	7	0
Lyttleton, Miss, collected by her.....	0	1	1
Paterson, Mr. by Mr. H. Forbes	3	5	0
Ricketts, Miss, collected by her	0	1	1
S. L.	3	5	0
Tristram, Miss, collected by her	2	10	4
Yeats, Samuel, Esq. Wotton-Underedge	1	18	0
Berkshire Association, by Rev. R. B. Fisher.....	10	0	0
Do. Wantage, by Rev. G. Knight	5	17	0
Birmingham, by Rev. E. Palmer	13	4	3
Bruges, by Miss Cortauld	2	11	4

Brussels,	by Mrs. Law.....	4	4	10
Carshalton,	by Miss Rose	2	12	0
Chapel-le-Frith, Lancashire,	one-fourth of collection after a sermon by Rev. S. Grundy	2	10	0
Cheltenham,	by Rev. F. Close.....	25	0	0
Chichester,	by John Marsh, Esq. For General Purposes..	15	0	0
	Heb. O. & N. Tests.	7	4	0
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Coventry,	by Miss Barton	22	4	0
Gloucestershire,	by A. Maitland, Esq.....	8	0	0
Hawxwell, near Bedale, Yorkshire,	by Rev. M. J. Pattison	90	3	3
Hereford,	by Mrs. Sandberg	5	5	0
Ireland,	by Rev. Wm. Bushe	18	10	0
Llangyniew, near Welsh Pool,	by Rev. T. Richards	100	0	0
London: Anniversary Meeting at Freemasons' Hall, collected after		4	3	6
Anniversary Sermon at St. Paul's, Covent Garden, by		67	19	6
Rev. W. Marsh—coll. after, deducting 20s. exp.		60	7	7
Blackheath Ladies, by Mrs. Foy		45	16	6
Camberwell and Peckham, by Miss Waltham		1	1	0
Pentonville, by Miss Davis		8	7	0
Percy Chapel Association, by Rev. S. G. Garrard		11	13	0
Wanstead, by Miss Giberne	(Palestine Fund)	1	13	0
Oxford,	by Rev. J. Hill	100	0	0
Penrith,	by Thomas Law, Esq.....	7	19	0
Plymouth,	by J. H. Dawe, Esq.	5	0	0
Rochester,	by Miss A. Francis	10	0	0
Rugby,	by Miss S. C. Marriott	1	1	0
Scotland: Edinburgh,	by J. F. Gordon, Esq. (H.O. & N. Tests.)	5	13	6
Falkirk,	by Dr. H. Belfrage and Friends	6	0	0
Glasgow Society, by P. Falconer, Esq.				
	For H. O. & N. Tests.	50	0	0
	Palestine Fund	10	0	0
		<hr/>		
Kilmarnock, by Wm. Cuninghame, Esq. (H.O. & N. Tests.)		60	0	0
St. Andrew's University, Students' Missionary Society,		14	0	0
	by Mr. John Wilson	3	0	0
Stirlingshire, by Rev. John Smart		10	0	0
Spratton, Northamptonshire, by Miss Bullivant.....		3	0	0
St. Ives,	by Miss Osborne.....	10	0	0
Tiverton,	by Mrs. Ware	1	1	0
Tregony, Cornwall,	by Rev. S. J. Trist	5	5	10
Worcester,	by Rev. D. Morgan.....	30	13	8
York,	by Rev. J. Graham	44	11	4

LITERARY NOTICE.

In the press, in 1 vol. 8vo.

The Reasons of the Laws of Moses, from the "More Nevochim" of Maimonides. With Notes, Dissertations, and a Life of the Author, By James Townley, D. D. The Subjects of the Dissertations are—The Talmudical Writings—The Zabii, or Ante-Mosaic Idolaters—The Originality of the Laws of Moses—The Mosaic Distinction of clean and Unclean Animals—The prohibition of Blood—The Leprosy—Talismans and Talismanic Figures—Judicial Astrology, &c.

* * An engraving, illustrative of various Jewish Antiquities, will be prefixed to the volume.

ANSWERS TO CORRESPONDENTS.

The continuation of the Memoir of Rev. Stephen Schultz, Nos. XI. and XII. has been received, and will be inserted.

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